The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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AMERICAN COMMITTEE FOR SPANISH RELIEF

THE COMMONWEAL is deeply gratified to be able to announce that its offer to merge its own efforts, both locally and nationally, in a united national drive to obtain funds for the millions of hapless victims of the Civil War in Spain, with the far larger and more comprehensive plan of the American Committee for Spanish Relief, has been accepted and goes immediately into effect. THE COMMONWEAL was unaware until last week that this Committee was contemplating a mass meeting in New York to serve as a starting point for a country-wide campaign. As soon as it learned that fact, it promptly volunteered its services to cooperate with all other periodicals, societies or committees, of all forms of religious faith and political views—exclusive of Communism, Anarchism and atheism—in the nation-wide activities of the American Committee for Spanish Relief.

After careful investigation of THE COMMONWEAL's own plan, which was simply an extension of the work initiated by the Brooklyn *Tablet* some weeks ago, that THE COMMONWEAL supported, and that has already raised the considerable sum of more than $38,000, the Committee voted to take over the mass meeting on May 19, in Madison Square Garden, New York City, announced by THE COMMONWEAL. (See advertisement on back cover.)

It is confidently expected, indeed THE COMMONWEAL will soon be able to announce as a fact, that many other periodicals, societies and committees and prominent individuals throughout the country will unite with the American Committee for Spanish Relief. This will constitute a united front of all Americans of good-will, deeply interested in the preservation of religious and civic liberty, and convinced of their duty as human beings to aid other human beings who are in distress because of the subversive activities of Communists and Anarchists in the ravaged country of

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Spain. Only such Americans, or aliens living in America, who are so definitely lined up with organized atheism, Communism or Anarchism as to make association with them—avowed and militant enemies of freedom, religion and democracy—palpably ridiculous and, indeed, often definitely dangerous, are to be excluded from this movement.

The chairman of the American Committee for Spanish Relief, who also will act as chairman of the mass meeting in Madison Square Garden, Wednesday, May 19, is Mr. Basil Harris. The treasurer is Mr. Ogden H. Hammond, former Ambassador to Spain, and Mr. Louis Connick will serve as counsel. The executive committee at present is composed of the following gentlemen: Ashley Chanler, Leon Fraser, Joseph P. Grace, Kelley Graham, Frederick H. Prince, jr., Martin Quigley, Whitney Warren, William F. Whitehouse and Thomas F. Woodlock. Others will be added to the general committee not only in New York but throughout the country, and the executive committee will become representative of the whole nation. All contributions, or money for the purchase of boxes and tickets for the initial mass meeting, may be sent to Ogden H. Hammond, Treasurer, American Committee for Spanish Relief, Room 508, 386 Fourth Avenue, New York City, or The Commonweal Charities Fund, 386 Fourth Avenue, New York City.

Following the mass meeting the committee will promptly arrange for similar demonstrations, and use other effective means to raise money promptly, and to a large amount.

These funds will be dispensed in all parts of Spain, solely for relief purposes, to aid the sick and suffering and dying men, women and children, whose plight is one of the most tragic—if not in some respects quite the most appalling—recorded in modern European history. The massacre of the Armenians was dreadful. The pogroms and perscutions which the Jewish people suffered in Russia before the World War, or since then in other parts of the world, were and are most lamentable. Many other instances of the massacre or deportation of great masses of humble people, and the ruthless liquidation of the intellectual, aristocratic or wealthy classes at the hands of the Communists, have occurred in horrible number since the World War. Notably they have been planned and executed on a gigantic scale in Soviet Russia. But these tragedies should not render the American people indifferent, through mere acquiescence in horrors, to the dreadful plight of the Spanish people.

All American nations, excluding only Canada, owe a tremendous debt to Spain and its culture and its religion; for out of Spain came the great Christian missionaries, explorers, settlers and pioneers of culture, whose work laid the foundations out of which grew the free nations of the United States and the many republics striving toward democratic development in Central and South America.

Now this great nation is threatened almost with extinction, certainly with complete exhaustion and poverty and degradation, as a result of the terrific Civil War. With the political aspects of the Civil War, as such, the American Committee is not and will not be concerned, save in so far as its members recognize the fact that the influence of Russian Communism has been most powerful, if not decisive, both in precipitating the Civil War and in inflaming the passions which have led to such a deluge of blood and tears in Spain, and, therefore, the Committee must do its best to enlighten this country as to the facts of the situation.

Your money is urgently needed to buy suitable food, clothing, medicines and medical aid for the children and war orphans, for the women and the aged, and for all the sick and wounded on both sides of the contending lines.

Specifically, the American Committee for Spanish Relief has pledged that all funds received by it will be devoted solely and exclusively to purposes of relief work in Spain.

Week by Week

The Trend of Events

MR. ROOSEVELT quite effectively silenced talk of inflation, and a world-wide upset of speculators for a violent rise in security prices proved that on the whole nations are far from being in a position to gamble on a boom. Every government is borrowing money; and this it cannot expect to get cheaply if investors can earn far better rates. Accordingly there is the deepest concern with relatively stabilized prices and costs. What Dr. Bruening used to call the "immorality of purely speculative credit" is being attacked through necessity, if not for reasons of ethical indignation. This trend must logically lead to picking up the threads where they were dropped in 1932, so that a renewed effort can be made to combat anarchical conditions in the world market. Stabilization of currencies must soon be faced as a practical problem, although this time the job ought to be done more carefully and thoroughly than it was after the war. For there cannot be any solid ground as long as one great power can undermine another by reducing the value of its money. Fantastic trade barriers must likewise disappear, and it is interesting to observe that in some parts of the world they are slowly beginning to crumble. Thus for example the depression has taught the Danubian countries lessons which they might otherwise never have learned. In the United

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States, of course, much needs to be done before really effective international action can be undertaken. But we are beginning to do some things. Obviously increased borrowing can be offset to a certain extent by lower interest rates; but the time has now come when those rates cannot go lower. The borrowing must therefore stop. Even so the problems of the United States fortunately are as naught compared with the difficulties which threaten Europe.

Outlawing War

THE MUCH-DISCUSSED neutrality bill was finally passed in compromise form and given the endorsement of the President. It imposes three heavy duties on the President with the object of keeping the nation from being drawn into a world war. He must proclaim that a state of war exists; he must then decide whether or not an embargo on arms and munitions is desirable; and he must then inaugurate, if he deems it wise, the "cash and carry" plan which provides that goods can be sold to belligerents only on a cash basis. The President "must" do these things, but the "must" is contingent upon his own decision as to whether the United States is actually in danger of being involved in a foreign dispute. On the surface this looks like an impossible assignment. It is easy enough to legislate against shipments to Spain, since that country is engaged in civil war. But whether a Latin American conflict would justify an embargo, or what the effect of "cash and carry" legislation would be upon a European struggle, are matters of extreme difficulty. It was eminently natural that the Senate itself should have expressed violent disagreement. On the one hand, everybody realized that the nation desired neutrality legislation of some kind, since there is widespread popular feeling that commercial transactions compel the rescue of imperiled heavy creditors. On the other hand, there was reluctance to tie the hands of the Chief Executive in a world where conditions change with bewildering rapidity. Nothing in the world of legislation is more problematical than a neutrality law. And yet—is such a law a greater peril than popular feeling inextricably tangled up with commercial obligations?

Religion in Germany and France

THERE are places of light in the European skies of the present, but one cannot avoid an uneasy feeling that the real crisis is approaching. It may not be primarily a question of war. But it will and must be a crisis of culture, with the emphasis on religion. In Germany the attack on the churches has been intensified, with this profund and essential difference: the substitute religion of Hitler and Rosenberg is losing ground, and the decision to do without religion is becoming popular. The attacks on the churches have had the effect of shaking the attachment of many unformed young minds to the Christian faith, but the effect according to competent observers is far from being what the Nazis anticipated. No new German Church is in the making, but the drift away from the old churches is progressing. In France there are calm and objective minds which report that the peasantry is turning extremist, manifesting a sympathy with revolutionary Socialism (even Communism) which no one could have predicted. Many think that if a real social conflict now broke out, the country district would prove more radical than the city. What reasons underlie this extraordinary development are not clear, but doubtless one cause is a mounting indifference to religion and a deepening hatred of large landholders. It is still too early for estimates of what all this means. Possibly an increase of economic stability will bring a settlement of passions. Perhaps the Church will be granted noble saints who need not suffer martyrdom. For the moment the outlook is ominous, and one should be prepared for almost any news.

Burlesque and Morals

THERE was a most impressive array of names supporting the campaign against New York's burlesque houses, which have provided sexy entertainment untrammeled by anything resembling either a costume or an inhibition. The list was headed by Cardinal Hayes, who protested against this open flaunting of indecency. We trust that however great the legal difficulties in the way of a clean-up may be, the efforts of good citizens will not be relaxed until there is improvement. To the varied forms of chaos which mark our time there must not be added indifference to the theatre as a fountain-source of undisciplined morals. The crowds which watch these crude entertainments are comprised for the most part of men without ties or fixed purposes in life; and no one ought to be surprised if there follows a widespread tendency to sex crime and depravity. Of course it is true that censorship is a difficult business. Sometimes a very thin line separates what is objectionable to this person from what seems inoffensive to another. Yet who can doubt that a very broad conception of right and wrong would hardly be compatible with the current version of burlesque? There is still enough healthy instinct in New Yorkers to tell the difference between prudish suppression of normal entertainment and vice. We shall trust that instinct to keep us out of the clutches of Anthony Comstock. And we also believe that it will endorse what is being done to rid Broadway and the city of a real public scandal.

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Storm Warning

IT HAS been widely acknowledged that the repeal of the Prohibition Amendment has not restored drinking sanity. The first signs that the nation might be coming of age in regard to its use of intoxicants, saluted so hopefully a few years ago, more and more dispute ground with other signs bespeaking something totally different. Proper state regulations, rigidly enforced, and high local standards of conduct do exist in certain places. But too many other places seem bent on becoming laboratories wherein the inquiring sociologist of the future may discern just what finally happened to repeal, and why. A recent article in the New York *Times* describes such conditions as existing in St. Louis and East St. Louis; and if we advert to them here, it is not to exult in the superiority of all the rest of us, but to point a warning that all the rest of us, north, south, east and west, may well prayerfully note and sedulously heed. The authorities charged with alcohol control have warned liquor dealers of impending license revocations, and have also publicly recognized that the situation, if continued, must inevitably bring prohibition back to Missouri and Illinois. That this is no idle prophecy is seen from the five-year program launched by the Missouri Anti-Saloon League, at an estimated cost of $100,000, to promote local option, followed by complete prohibition. No one who has observed any branch of the Anti-Saloon League in action could suppose that it is jesting when it starts its steam-roller going. And if there should be some other community where the offenses cited—not by the League officials, but by state control board officials—also prevail, where brewers subsidize bars and closing laws are openly violated and minors are served and police officials drink in uniform, it would be excellent practical wisdom for that community to read these indictments and pull itself together. There is no natural law forbidding lightning to strike twice; it is only humanity's apathy about reform which has lent comfort to the lying proverb.

Glass Mountain

THE MYSTERIOUS tendency to find humor in ladies' cultural societies may unfortunately deprive a notable contribution to national esthetics of its due meed of serious praise. The Wasatch Literary Club of Salt Lake City, Utah, has just begun the erection of a glass mountain—art imitating nature for once, to the refreshment of those of us who are growing a little tired of Oscar Wilde's law. The project of this erection appeals to both imagination and common sense. It will effect a clean-up of broken glass, which carries its danger in every community, and it will add an object of real if rococo beauty to the municipal landscape — a mound of glittering refraction under sunlight and of jewel-like sparkle at night. The thing is being done scientifically, on a twenty-acre base allotted by the city. There is to be diversification in the façade of the mountain—landscaping with shrubs and flowers—and also a circular driveway to enable the populace to donate contributions freely. Who can doubt that they will do so? To dash any form of glassware against anything that will shatter it is one of the overwhelming passions of the human race, and the Wasatchians may well expect to see their dream arise at almost the speed of a double-quick movie. It is a good, canny idea for almost any community; beaches especially, where broken glass grows in malign abundance.

On a Spring Day

IT SEEMS odd that human beings should be discontented, angry or desolate on a bright spring day. The miracle of nature occurs again, and it is always a miracle though the manifestation of Divine power comes, as it were, at second hand. For the laws which govern the outpouring of life are laws issuing from intelligence and bounty. And yet, as a matter of fact, a strange human discontent does arise during precisely this spring time. It may be of several kinds, this restlessness. When the blossoms were on the apple trees, Keats wrote the greatest of his odes to death. Walt Whitman began his elegy with a vision of lilacs blooming in the dooryard. And doubtless those were warm, sunny days when Saint Augustine and his mother poured out their souls to each other at Ostia, knowing that behind this terrestial beauty there is an endlessly greater, more permanent loveliness in which God houses the soul. Literature is a long hymn to the mystery of our hunger amidst the spring. Yet there are other forms of restlessness, too. Why is it that most wars commence at the close of spring? One may reply that purely military reasons are dominant. Troops cannot march easily in winter time; the conveying of supplies is more difficult; and maneuvering is uncertain. But surely there is something else, too. In winter time men think of comfort. However little they may possess, it becomes important to them. Who would think of the game of chess with deep satisfaction while the sap is rising in the maples? One's fancy may not turn so lightly to thoughts of love when the snows are deep, but neither does it roam with such abandon toward action and death. The drums have an appealing sound in June. What does it all mean excepting that spring throws up all the curtains of earth, making the place look too small? Children do not notice it, of course. The world can never be too much with them. But when the grown poet looked about him and wondered why the lambs seemed afar-off and unintelligible, he knew only that he was getting old.

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A THIRD LABOR ENCYCLICAL

By JOHN A. RYAN

AT THE close of an article on "Quadragesimo Anno" in the *American Ecclesiastical Review,* July, 1931, I said: "A long time will elapse before another encyclical will be necessary to supplement 'Reconstructing the Social Order.'" When this sentence was written, the menace of Communism had not become nearly so great or so palpable as it is today. Evidently the Holy Father believed that another labor encyclical had become necessary. In the sixth paragraph of this most recent pronouncement, he says:

> Yet despite Our frequent and paternal warning the peril only grows greater from day to day because of the pressure exerted by clever agitators. Therefore We believe it to be Our duty to raise Our voice once more, in a still more solemn missive, in accord with the tradition of this Apostolic See, the Teacher of Truth, and in accord with the desire of the whole Catholic world, which makes the appearance of such a document but natural.

Whether "Atheistic Communism" can properly be regarded as a "supplement" to "Quadragesimo Anno" is largely a question of language. It does not supplement that encyclical as a whole. It deals only with the topics treated in the last of the three main divisions into which the Holy Father divided his pronouncement of May 15, 1931. The recent encyclical does not present formally the effects of Pope Leo's "Rerum Novarum," nor the clarification, defense and development of Leo's doctrine. It is, however, supplementary in so far as it discusses Communism, the necessary reform in morals and the obligations of the clergy and laity to diffuse and apply the papal doctrines to present-day economic society.

"Atheistic Communism" was issued March 19, 1937. "Quadragesimo Anno" was published on the anniversary of the appearance of Pope Leo's encyclical, "Rerum Novarum," May 15, 1891. Nevertheless, the recent encyclical was given to the world at a date sufficiently near May 15 to be regarded as approximately on the anniversary of the other two. At any rate, we now have three labor encyclicals which can be commemorated together this year and in all future years. They provide us with complete teaching and guidance on the moral aspects of every department of economic life, economic doctrine and economic theory.

While the new encyclical is formally divided into five parts, these can logically be reduced to two parts of almost exactly equal length. The first half deals with "The Attitude of the Church toward Communism," "Communism in Theory and Practise" and "The Doctrine of the Church in Contrast." In the second half are presented "A Defensive and Constructive Program" and "Ministers and Co-Workers in Catholic Social Action." In other words, the first half is mainly expository, the second mainly practical. The greater part of the second half deals with methods of combating Communism and remedies for the evils which Communism produces. The fundamental remedy laid down by the Holy Father is "a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the fold of Christ, that they may be in truth the salt of the earth to preserve human society from total corruption." The principal methods are the practise of fraternal charity and of both strict justice and social justice, social study and propaganda, distrust of Communist tactics and prayer and penance.

Concerning fraternal charity, the Holy Father says (paragraphs 46, 47):

> . . . The more the workingmen and the poor realize what the spirit of love animated by the virtue of Christ is doing for them, the more readily will they abandon the false persuasion that Christianity has lost its efficacy and that the Church stands on the side of the exploiters of their labor.
>
> But when on the one hand We see thousands of the needy, victims of real misery for various reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusement, We cannot fail to remark with sorrow not only that justice is poorly observed, but that the precept of charity also is not sufficiently appreciated, is not a vital thing in daily life. . . .

Concerning strict justice (paragraph 49):

> . . . From this it follows that a "charity" which deprives the workingman of the salary to which he has a strict title in justice, is not charity at all, but only its empty name and hollow semblance. The wage-earner is not to receive as alms what is his due in justice. And let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice. Both justice and charity often dictate obligations touching on the same subject-matter, but under different aspects; and the very dignity of the workingman makes him justly and acutely sensitive to the duties of others in his regard.

Concerning social justice (paragraphs 51, 52):

> In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of social justice to de-

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mand from each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member—that is to say, each individual man in the dignity of his human personality—is supplied with all that is necessary for the exercise of his social functions. . . .

But social justice cannot be said to have been satisfied as long as workingmen are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. . . .

Concerning social study and propaganda (paragraph 55):

. . . It is necessary with all care and diligence to procure the widest possible diffusion of the teachings of the Church, even among the working classes. The minds of men must be illuminated with the sure light of Catholic teaching, and their wills must be drawn to follow and apply it as the norm of right living in the conscientious fulfilment of their manifold social duties. Thus they will oppose that incoherence and discontinuity in Christian life which We have many times lamented. For there are some who, while exteriorly faithful to the practise of their religion, yet in the field of labor and industry, in the professions, trade and business, permit a deplorable cleavage in their conscience, and live a life too little in conformity with the clear principles of justice and Christian charity. Such lives are a scandal to the weak, and to the malicious a pretext to discredit the Church.

All these topics are treated in Part IV of the text. Part V deals with the application of the remedies and methods. This task of application must be discharged by priests, by the laity in general, by Catholic workers in particular and by the State. Concerning the clergy, the Holy Father declares (paragraphs 61, 62):

To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor, Leo XIII, to go to the workingman. We make this advice Our own, and faithful to the teachings of Jesus Christ, and His Church, We thus complete it: "Go to the workingman, especially where he is poor; and in general, go to the poor." The poor are obviously more exposed than others to the wiles of agitators who, taking advantage of their extreme need, kindle their hearts to envy of the rich and urge them to seize by force what fortune seems to have denied them unjustly. . . .

. . . Let our parish priests, therefore, while providing of course for the normal needs of the faithful, dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church. Let them work to infuse the Christian spirit into quarters where it is least at home. . . .

Concerning the laity in general (paragraph 64):

After this appeal to the clergy, We extend Our paternal invitation to Our beloved sons among the laity who are doing battle in the ranks of Catholic Action. On another occasion We have called this movement so dear to Our heart "a particularly providential assistance" in the work of the Church during these troublous times. Catholic Action is in effect a *social* apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society. . . .

Concerning the State (paragraphs 75, 76 and 78):

It must likewise be the special care of the State to create those material conditions of life without which an orderly society cannot exist. The State must take every measure necessary to supply employment, particularly for the heads of families and for the young. . . .

. . . In international trade-relations let all means be sedulously employed for the removal of those artificial barriers to economic life which are the effects of distrust and hatred. All must remember that the peoples of the earth form but one family in God.

. . . When religion is banished from the school, from education and from public life, when the representatives of Christianity and its sacred rites are held up to ridicule, are we not really fostering the materialism which is the fertile soil of Communism? Neither force, however well organized it be, nor earthly ideals however lofty or noble, can control a movement whose roots lie in the excessive esteem for the goods of this world.

In a practical sense, this fifth section is the most concrete and appealing part of the encyclical. The Holy Father seems to have aimed at defining the duties of the various classes of Catholics with the utmost precision and comprehensiveness. No sincere member of the Church can read and study this section without being thoroughly aroused to his obligations in this particular area of the field of Catholic Action.

This inadequate sketch of the new encyclical may be closed by a summary of its most striking features:

First, it is written in simpler language and is easier reading than either "Rerum Novarum" or "Quadragesimo Anno."

Second, it presents the materialistic philosophy which underlies Communism in remarkably clear terms considering the short space that is devoted to that subject.

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Third, it denounces the Communist system rather than Communist persons (paragraphs 24, 80):

> In making these observations it is not part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. We blame only the system, with its authors and abettors who considered Russia the best-prepared field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other.
>
> We cannot conclude this encyclical letter without addressing some words to those of Our children who are more or less tainted with the Communist plague. We earnestly exhort them to hear the voice of their loving Father. We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe, and that they recognize that Jesus Christ, Our Lord, is their only Saviour: "For there is no other name under heaven given to man, whereby we must be saved."

These touching illustrations of the charitable heart of the Holy Father are in pleasing contrast to the violent utterances of some speakers who would refute Communism by "three feet of rubber hose."

Fourth, the prominence given to the practise of economic and social justice among the methods of fighting Communism, is of the greatest practical importance. If speakers on Communism would give as great a proportion of their addresses to constructive economic reforms as the Pope gives of his encyclical, they would not be criticized as mere "red baiters" or as defenders of economic injustice and reaction. The Catholic speaker or writer against Communism who merely denounces is not following the method of the encyclical.

Fifth, although "Atheistic Communism" does not deal with the topics which are treated in the second division of "Quadragesimo Anno," it does stress the occupational group system (paragraphs 35 and 38) in two distinct passages. This shows that the Holy Father regards his economic program for reconstructing the social order as of the utmost importance. Is it too much to hope that Catholic students and advocates of effective economic reform will take the Pope's plan more seriously in the future than they have taken it in the past?

Sixth, all Catholics and, indeed, all lovers of religion and of humanity owe to the Holy Father a deep debt of gratitude for this remarkably clear, concise and comprehensive pronouncement.

THE LESSER OF TWO EVILS

By PIERRE CRABITES

MY MIND stands aghast at the thought of "packing" the Supreme Court of the United States. The alternative for such a procedure is obviously a constitutional amendment. I assume that such an amendment can be passed within a reasonable time. The question which arrests my attention is: Can a constitutional amendment be drafted which will afford the relief desired by its proponents without shaking our constitutional form of government to its very foundation?

Let me define my terms so that there may be no doubt about my meaning. When I speak of an amendment which will afford the relief desired by its proponents I am taking it for granted that the champions of a constitutional amendment are in good faith, that they desire to curb the power of the Supreme Court and that they are striving to find ways and means which will prevent that body from defeating legislation clearly expressive of the will of the people. When I speak of shaking our constitutional form of government to its very foundation I mean to say that it is ingrained in the very fiber of our national life that the Constitution takes precedence over the Congress, that legislation which runs counter to the Constitution is invalid, and that an attempt to curb the power of the Supreme Court works toward giving the Congress priority over the Constitution.

From these very definitions the deduction flows that while it is perfectly constitutional to change the Constitution, just as it was constitutional to modify it by writing prohibition into it and to modify it anew by deleting prohibition from it, if we amend the Constitution by an enactment which gives Congress precedence over the Constitution we have completely altered the very essence of our institutions. We are dealing with a vital organ, not with a mere limb.

If this deduction be questioned may I ask that my challenger attempt to draw an amendment that will curb the power of the Supreme Court and not, at the same time, deform our institutions? The supremacy of our judiciary and the subordination of our legislature are inherent in our national fiber. The proposed constitutional

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amendment would be so destructive of the structure of our body politic that all the reverential love which I bear to our institutions, all my conceptions of what constitutional, as opposed to parliamentary or dictatorial, government should be, cause me to dread the enactment of any amendment which would curb the power of the Supreme Court.

In thus presenting the issue I am taking it for granted that it is not proposed to offer an amendment which would validate the legislation which the Supreme Court has rejected. I am accepting as a fact that it is not intended to submit an amendment which would apply to measures which have not yet been passed by the Congress. My entire argument is predicated upon the theory that those who are thinking in terms of a constitutional amendment envisage one that will get away from specific propositions and boldly attack the authority of the Court to invalidate congressional legislation. A remedy of such a nature will be revolutionary. It will mean scrapping the entire fabric of the Constitution. It will involve amputating a healthy leg in order to cure an ingrowing toe-nail. It will be worse than that. It will result in destroying constitutional government without substituting for it a parliamentary government because the executive will not be amenable to Congress and his responsibility to the legislative arm of the state is the *sine qua non* of parliamentary government.

I do not feel that we can safely pay such a price in order to get around the conflict which now exists between the legislative and the executive branches of our government on the one hand and the judicial on the other. If we are determined to retain inviolate the fundamental structure of our government we should dismiss from our mind all thought of a constitutional amendment which would destroy the very genius of our institutions. We should have the moral courage to face the issue of "packing" the Supreme Court or of abandoning the measures which are anathema to it.

I shall first consider the latter alternative. With the votes cast in 1932, 1934 and 1936 staring me in the face, with Europe gravitating between Communism, Socialism and dictatorship, and with the American masses restless and intolerant of the economic tenets of my youth, I am wondering whether it would be wise to goad our laboring classes to desperation. I have followed the present discussion very carefully. Few, if any, statesmen of national prominence appear to be willing to assume the responsibility of playing the rôle of stand-patters. The debate seems to be confined to those who clamor for relief in the form of a constitutional amendment and those who prefer the short cut of legislation enlarging the Court. I would be but a voice in the wilderness were I to advocate letting things remain as they are. I do not worship at the shrine of expediency but with the cards running as they are I must face living realities. I must take my stand either for relief through a constitutional amendment or through the shorter cut. I must choose one of two evils. I select the lesser.

I consider what I frankly call "packing" the Supreme Court the lesser of the two evils because my faith in the inherent integrity of the American people is such that I am convinced that this solution will not place dishonest or incompetent men on the Court. The bench as now constituted is dominated by a majority composed of honorable jurists whose outlook upon life is that of a school of thought which the elections of 1932, 1934 and 1936 put into the discard. The "packing" of the Court will result in the problems of today being critically analyzed by minds responsive to the philosophy of today. The increase in the number of the judges involves, of itself, nothing unconstitutional. Nobody claims that in the ordinary run-of-the-mill litigation between "A" and "B" this "packing" of the Court will make any difference. "A" and "B" will be judged by an honest, a fearless and an impartial bench. The sole criticism which is raised is that when the government is a litigant, in the sense of defending legislation now anathematized by the Supreme Court, it will have selected its judges. The point is made that this is immoral.

I feel the sting of this criticism but I am confronted with a condition and not a theory. I admit that "packing" the Court is not good, but it is the lesser of two evils of practical import.

All this discussion about creating these new seats on the Supreme Court has had a most salutary effect. It means that public opinion will not tolerate recourse to such a device unless a similar emergency again presents itself. I can hear the refrain: "What's to prevent the next President from claiming that a similar emergency exists?" I reply: "The sober common sense of the American people." If they are unable to protect themselves against a President making a football of their Supreme Court they are unworthy of a free judiciary. I believe that Lincoln hit the nail on the head when he said: "You can fool some of the people all of the time and all of the people *some of the time but you can't fool all of the* people all of the time."

If in the course of human events it transpires that another great financial crisis, similar to the recent depression, throttles our people, that three successive tidal waves reach a crescendo of 46 to 2 in the electoral college and that the Supreme Court approves an economic system that the people associate with the loss of their savings, then our descendants may have to face the problem of again "packing" the Court. This contingency is too remote to disturb my equanimity.

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AUTONOMY IN SPAIN

By E. ALLISON PEERS

SOME months ago (London *Tablet,* November 7, 1936) I tried to give some idea of the position of the Basques and the Catalonians, peoples to whom the Civil War means primarily a fight for Home Rule and for a recognition of their traditional rights and their language. A courteous correspondent points out very rightly that, in order to understand the claims of regionalism, it is necessary to "go back further." I quite agree with him. For the sake of space, I will take the case of Catalonia only.

Rigid centralists in Spain, who, as history will show have much to answer for, like to pretend that the repression of Catalonia was the result of her being a naughty child and rebelling against the nice, kind Hapsburgs and Bourbons. The truth is that the repression began centuries earlier, when, in 1479, Ferdinand, afterward the fifth Spanish king of that name, an Aragonese prince, born of Castilian parents and with a personal claim to the throne of Castile, married a Castilian princess, and, bringing about a union of the kingdoms which was never a marriage of true minds, began the long attempt to Castilianize Catalonia and to eradicate her sense of nationality.

In the Middle Ages, Aragon-Catalonia had been as proud, virile and progressive a state as any in the peninsula. Documents show that, almost from the moment of its incorporation in "United" Christian Spain, it began to be dominated (in the language of a contemporary text) by "persons who know nothing of its liberties." In 1484, Catalonian Courts were convoked outside the principality, and, amid violent protests, the Catalonian Inquisition was established at Barcelona. This was the beginning of an influx into Catalonia of Castilian ecclesiastics, functionaries and soldiers, and of the decadence of Barcelona. Both men and money passed into France—notably to Perpignan (Sampiere i Miquel, "Barcelona en 1492"). Most of those who remained conformed gradually to the new conditions and Castilian was increasingly heard in Catalonia.

In 1488, King Ferdinand, like some modern dictator, ordered that elections of deputies in Catalonia should be suspended and his own nominees elected. The presidency of the Generalitat went to a Castilian. A "Supreme Council" was created for the region—and met outside it. Though Catalan galleys and Catalan troops took part in the last stages of the reconquest, Catalonians were suspended by order from the enterprises which followed its realization. After 1494, a royal decree forbade Catalonians to settle in the New World, and not until after the death of Queen Isabel were they allowed to do so, even exceptionally. Only in 1778 were Catalonian ports permitted to trade with America.

Under Charles I, who was as much a stranger to Castile as to Catalonia, things were somewhat better, but the treatment of Catalonia by his successors was, as all students of history know, notorious. Portugal, which for sixty years lost its independence to Spain, can tell of the centralizing tendencies of the second and third Philips. Under Philip IV, as extant letters from as unprejudiced a person as the Venetian Ambassador prove, Olivares set out to make himself the hammer of Catalonia, recommending his royal master to "subject the kingdoms of which Spain is composed to the fashion and laws of Castile, making no difference between them" (Canovas del Castillo, "Obras," I, 56, Madrid, 1888). It was only now, after over a century and a half of repression, that a fundamentally loyal people, with far more genius for cooperation than most of the other Hispanic peoples, was turned into a nation of rebels. Catalonia, in fact, at last declared open revolt, lost the day, was shorn of her few remaining liberties, and for nearly three hundred years existed only as a group of Spanish provinces. At the beginning of this century her claim to autonomy began to be heard so insistently that even a Bourbon régime could not disregard it, and the creation of the Mancomunitat led up to the concession of a moderate degree of autonomy under the Republican Statute of 1932.

There was no real national unity in Spain under the monarchy; and if after the Civil War, the self-government which the Catalonians and the Basques have gained, and to which the Galicians aspire, should be lost, it can but be for a time. Sooner or later, a reaction will surely come and the miserable struggle will begin once more; a statesmanlike policy, on the other hand, might end it for ever.

Separatism, federalism and unitary autonomism are the main themes of this article, for as my correspondence shows, these three ideals are too frequently confused. Separatism—i.e., the desire of any one region for complete independence—has hardly any adherents in Spain, and even the members of the Lone Star group in Catalonia, as I know from personal contacts, often uphold it only in theory. Almost all Catalonians, on the other hand, and a very large majority of Basques (other than Navarrans) are autonomists. Where they divide is on the question of federalism.

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Should the greater part of Spain be governed by Madrid and only those regions which demand autonomous rule be granted it, or should the country be parcelled out into self-governing regions?

The Constitution of 1931 is unitary and expressly forbids any federation of autonomous regions. But many Catalonians and Basques who accepted unitary autonomy are convinced federalists, and, as I have shown in "The Spanish Tragedy," have expressed themselves as such over and over again. They believe that only under a federal system can the dominance of Castile be ended; and when, in October, 1934, the Catalonians revolted against the Centre-Right government of the Second Republic, Señor Companys did not proclaim Catalonia to be an independent state, but only to be a unit-state of the still unformed Federal Republic. It seems to me that history fully justifies the misgivings of the federalists as to the eventual results of autonomy under a unitary system, and that the Catalonians, at least, are fully capable of effective collaboration under a federal system. My opposition to federalism is based on misgivings as to the capabilities and the probable attitude of the other Hispanic peoples. For as a rule Spanish attempts at collaboration end in disunion and disaster. The establishment of the Second Republic is one of the exceptions; but the five years of its life, and especially the last five months of those five years, illustrate the rule. When riot, arson and murder were daily occurrences, it would have been in the interests of all that the party leaders should have met round a table and agreed at least to collaborate in restoring order. But no! When Señor Gil Robles begged the Prime Minister to stop the appalling loss of life and property, the only reply he received was the child's retort, "It's all your fault!" How can a country where these things have so recently taken place hope to carry into effect what must, in the nature of the case, be a highly complicated system of federal government? Unitary autonomy is much easier to organize: for one thing, it is in itself a simpler matter; for another, the autonomous regions will all have voted by large majorities for self-government and will therefore have an interest in making a success of it, while regions not desiring autonomy will remain undisturbed. But a federal Iberia as a result of the Civil War is to me unthinkable.

Nevertheless, there seems little doubt that the large majority of Catalonians and Basque Nationalists today are federalists, and, still hoping for victory, are even preparing the way for the emergence of this type of government after the war. In the newly elected government of the Basque State, to which autonomy was granted less than two months ago, there is a minister without portfolio, who has gone, at the head of a permanent delegation, to Barcelona, with the aim of ensuring collaboration, during this crisis, between the two autonomous regions, and of strengthening bonds between them which have been growing closer since the Basque Statute of Autonomy was drafted three years ago. An *ad hoc* deputation of Catalonians has visited Valencia, a region in which the movement for autonomy has been meeting with some success since the promulgation of the Catalan Statute, though, outside the city of Valencia, it is still somewhat lukewarm. One can easily see how, if the government forces should win, these links could be extended and strengthened as victory drew nearer, until the preparations for a federal Spain were completed. Unfortunately, one can also see how, once victory was within their grasp, the diverse forces which have made up the "Popular Front" would disintegrate and begin a new war which might well prove as sanguinary as the old. On the other hand, should the army sweep eastward from Madrid, we may be sure that on the frontiers of Catalonia it will meet with more violent and intense resistance than it has met hitherto, since the Catalonians, whether unitarists or federalists, are fighting as one people for their existence.

In my earlier article I referred briefly to a proposal for a "peace through federation" recently outlined by a distinguished Spanish professor. It supposes "a federal republic where each group of provinces could choose its own political régime, Fascist, Communist, Syndicalist and even Liberal Democratic. . . . This would permit the transfer or exchange of families if they preferred the government of their neighbors to their own" (*Manchester Guardian,* October 2, 1936).

It is a purely academic solution. Even when half the country had moved house, there would be constant frontier-strife and the atmosphere of the federal capital, and especially of the federal Cortes, hardly bears thinking of. There is one element in the proposal, however, of the truth of which I am perhaps more convinced than of that of any other belief which I hold about Spain—that peace and prosperity can never come to the country through the overwhelming triumph of either of the two sides now fighting and the establishment of a régime which satisfies only one side and overrides the traditions or aspirations of the other. The party which will bring a permanent settlement to Spain is the party which has the will and the ability to plan, and the strength to enforce, a system of moderate and progressive reform based on the one hand upon regard for Spanish tradition and on the other upon the legitimate desires of all classes. The intransigent governments of the Bourbon Monarchy failed to do this, and so did the doctrinaires and the extremists of the Second Republic. Is there room for hope that General Franco, if he wins the war, will succeed? One would like to be able to think so.

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OWNERS IN BONDAGE

By RICHARD DANA SKINNER

INVISIBLE tides! They have been rising for several hundred years. We feel them, but we do not see them. They are the tides of all forms of debt, private as well as public. In America, they have risen faster in the last two decades than in all the previous years of our history put together. They are wearing away the whole foundation of private ownership of productive property and with it the source of liberty.

The Pope of Rome has spoken about it. But too many of his followers have ignored the plain implications of his words. The moralists have accepted his sociological teachings. They have rushed, too, to the defense against the visible tides of Communism. But they have been singularly myopic when confronted with the Pope's words about finance in the modern world, and what it contributes to exaggerate social injustice. Perhaps they do not understand. Perhaps they recoil from the alleged mysteries of an economics founded on debt and on debt-created money. Even such impassioned preachers as Father Coughlin accept the "debt system" as if it were some sort of natural law, and direct their attacks against particular monopolies in debt. It has remained for a very small group of students in this country and for J. L. Benvenisti in England to conduct a frontal attack on debt as being, in itself, an economic and moral heresy.

In reviewing Benvenisti's book on "The Iniquitous Contract" (London: Burns, Oates and Washbourne. 5s) for the English *Catholic Herald,* Reverend Vincent McNabb makes the significant statement:

> Moral theologians will find the challenge of this book gravely disquieting. In arousing them, perhaps even in awakening them, it will follow in the wake of those challengers in the sphere of art. These challenges awoke the ecclesiastical and church decorators to see that flesh and blood had not revealed to the Renaissance artists and their imitators the secret of religious art. There was something almost humiliating in the challenge having come to the clerics from laics. It need not be said that the writer of "The Iniquitous Contract" is a layman, whilst his grateful reviewer is a cleric.

The point is this: how many moral theologians, other than Father McNabb, will accept Benvenisti's challenge? How many, in this country specifically, will understand that the threat to private ownership and individual liberty from the debt system is far greater than the threat springing from Communist propaganda? In how many of our seminaries, for instance, will the Church's doctrine on usury be deeply and ardently restudied to see how it should apply to the modern economic and financial world?

To understand Benvenisti's thesis, and also its implications, we need both a factual background and a much clearer concept of money than that propagated by the debt-ridden economists of our universities.

The factual background (in America) is briefly as follows. All forms of recorded debt in this country in 1914 amounted to a claim of $27.50 against every $100 worth of tangible property. If the debts had been discharged, the existing property owners would have found that they had left only $72.50 in property out of every $100 previously owned. The balance would have passed to former creditors, as a group, who, of course, by this process would have become owners, too. Such a move would not have meant a social and economic upheaval of revolutionary proportions. In brief, our entire economic history to that date had built up a claim against existing ownership of less than a third of our total appraised property values.

Now the almost incredible fact of the next eighteen years is this: that by 1932, the same group of recorded debts amounted to a claim of nearly $60 against every $100 worth of property! This simply means that debt had gained more on privately owned property in eighteen years than in all our previous history since 1492. No Communist could have invented a more devastating attack on the integrity of private ownership than owners had thus invented for themselves.

The fact that tangible wealth has gained slightly on debt since 1932, and that debt claims in 1936 (including governmental debts) amounted to only $47.50 for every $100 worth of property does not alter the profoundly disturbing major trend. The whole point is that owners have been tempted to borrow in order to increase their profits, that they have borrowed at 5 percent in the hope of earning 10 percent on the borrowed funds, and that through following this channel of greed they have borrowed constantly more than they were able to create in the form of new wealth. The whole principle of a sound and stable private ownership, as the basis of economic order and personal liberty, is thus plunged into dire peril. Much the same thing has apparently happened in Europe. The results are almost a foregone conclusion. Jeopardized owners either seek to place their property in "friendly receivership" (i.e., economic fascism) or there is a general "fore-

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closure on private ownership" in the form of communism. In this sense, fascism is merely the prelude to communism.

Moving on from this factual background to the nature of money, we have to make a sharp distinction between money, considered by itself, and the many money systems that befog the modern world. By itself, money is simply a debt owed by the community to an individual (or group) who has contributed goods or services to the community. The debt can only be repaid by equivalent goods and services. Furthermore, it can only be repaid when the holder of the debt claim (i.e., the money) decides that he wants to have it repaid. Thus a refusal to spend money is equivalent to refusing to let the community supply the necessary goods and services. From this it follows that money out of work means men out of work.

Money can go to work in three ways under our present system. It can be used to purchase living requirements—in which case it immediately promotes human activity. It can be invested at business risk and with responsibility in the production of further goods and services—in which event the former owner of money claims now becomes an owner of property and no longer a creditor of the community. Or, as a third possibility, money can be loaned at a fixed rental charge (interest) to someone else who is willing to take the risk and responsibility of putting it to work in creative production. In this third case, the owner of the money claim continues to be a creditor of the community. If he lends his money "on demand" (so that he can demand repayment at will) the community continues to be as much at his mercy as if he still held his money claim. If he lends on "time" (so that he can demand repayment only in three months, or perhaps three or thirty years) his claim is modified, but still has no relation to the productive use made of his money by the borrower. The creditor's "property" remains in potential money form and not in the ownership of goods, with attendant risks and responsibilities.

Benvenisti makes the very important point that the modern credit and banking system permits on a vast scale the double privilege of lending one's money and having it, too. That is, the bank depositor does not forego the use of his money while the bank is lending it to someone else. Even in a savings bank, the depositor has a constant claim on his money, in spite of the fact that the bank has loaned it out to someone else for perhaps five years or more. This is one of the new factors that has entered the economic structure since the older rulings of the Church on usury. In former times, the lender of money would forego the use of his money while the borrower was using it. This made interest permissible if the lender could prove that he was foregoing the chance to use his money productively in some other enterprise. But under the modern bank-credit system, this plea of lost profit opportunities (or *lucrum cessans,* as it was called) no longer holds. Now the lender can both use the money himself and charge interest for its simultaneous use by someone else.

Benvenisti further points out that money itself, being sterile, can only become productive when it is transformed into goods and services, that such a transformation takes time (as in the case of erecting a new building or factory) and involves risks and responsibilities, and therefore that any system which pretends to make money both productive and worthy of a rental charge and also liquid and available for other simultaneous uses is illogical, unsound and based on an ininquitous contract to do the impossible. I am paraphrasing his arguments very roughly, but this is the essence of his conclusion as I understand it. To the old problems of usury, on which the Church was very clear, just and considerate, has been added the modern credit banking system, with simultaneous liquidity and investment, and with a progressive divorcing of "property" in money-claim forms from responsible ownership of goods and the means of creative production.

Unfortunately (for the clarity of his money and debt analysis) Benvenisti mingles the usury problem in its modern form with the related but still separate problem of "distributism" as championed for many years by Messrs. Belloc and Chesterton and others. It has seemed to me, from many long years of study of the modern debt problem, that a change in our financing methods is a condition precedent to any other program of permanent social betterment. We must restore a system of responsible and creative ownership before we can make any effective plans for a better distribution of ownership. Otherwise we are led, as Benvenisti is led frequently in his book, to the institution of "penal" measures for forcing redistribution. To my mind, it is highly unfortunate that any conservative program of strengthening the integrity, continuity and responsibility of private ownership in goods should be regarded, even by inference, as a "penal" measure, directed against the inevitable results of a wrong-minded and muddle-headed debt system.

Basically, the modern credit system derives from the great economic heresy of the Reformation, namely, John Calvin's defense of usury. A wrong idea, tending to realize itself in action, is bound to produce harmful results. Our first task, then, is to straighten out the crooked thinking which led to our present conflict. We have a divided economic house masquerading under the name of a single system of "capitalism." What we really have, if we look it squarely in the face, is responsible ownership capitalism on one side

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of the house and irresponsible creditor capitalism on the other, with creditorship (as the factual background shows) gradually undermining ownership. Under these conditions, wider distribution of ownership would simply mean wider opportunities for owners to place themselves in bondage to creditorship, and eventually to lose their ownership. Hence, if we are willing to take first things first, we ought to concentrate, in the interests of social justice, on dredging the channels through which justice can flow. This is better and more practical procedure than trying to make justice flow uphill over mountains of debt.

I do not wish to give the impression that Benvenisti has seriously confused the two issues of modern usury and distributism. He has, on the whole, kept them remarkably distinct in his discussions. But in his fine passion for wider distribution of ownership, he has failed to make the case against our debt economy as strong as it actually is. He shows up its inherent injustice in a way that should stimulate our moral theologians to a much-needed new actviity. But he fails to clarify the inherently impractical and tragic aspects of our "divided house." In fact, he never directly mentions the fact of a divided house, and merely infers it. He does not show clearly the extent to which our whole economic neurosis of booms and depressions springs inevitably from this inner conflict within capitalism itself. He fails to make it evident that the system simply cannot work, even if we discarded every moral question involved.

Moreover, he attains a sternness of attitude in his discussion of the "price of freedom" which neglects the obvious fact that if a "wrong idea" must work badly, by the same token a sound idea must tend to work well. When he says, for instance, "what I desire is neither beauty nor creative joy. What I desire is justice"—then we are entitled to wonder whether his concept of the power of justice, under God, is not a shade too negative. True justice is not restrictive; it is liberative. The passion for beauty and creative joy is an intimate part of that beautifully rounded and developed tradition of Catholic culture which illuminates the path of justice. We ought, it seems to me, to have an abiding faith in the positive, invigorating, creative and joyous fruits of justice. The price of freedom from the economic heresy of a world debt system should be like the price of the search for the Kingdom of God. "All things else shall be added unto you."

But in spite of its minor confusions of theme, and in spite of its extreme austerity of vision as to the possible "new order," Benvenisti's book deserves a hearty and respectful welcome. It takes up in England a problem that has already received some (but far too little) attention in American economic and social writing—the problem that underlies and determines the course and the tragic symptoms of nearly every specific form of economic disorder and social injustice.

Granted all the evils that stem from basic faults in human nature—from greed and the lust for power—the single fact that our entire economy is controlled by debt is something which economists and sociologists have hardly dared to face, up to now. They have accepted debt as if it were a law of nature instead of a man-made invention. Benvenisti has cut through all this mythology of debt and dared to analyze it for just what it is, an unjust contract in both its individual and general application, based on an erroneous notion of "absolute" property rights, and increasing the occasions for greed and property maladjustment. As Father McNabb has so well said, "moral theologians will find the challenge of this book gravely disquieting." We might add that if the moral theologians and the practical business men, in concert, do not accept this challenge, the future of private ownership in our present divided house is obscure and perilous.

SWARTHMORE COMMUNISTS

By MARIELI BENZIGER

MY EASTER vacation was spent doing research work in the quiet little library of Swarthmore College partly devoted to Quaker genealogies. Communism was the last thing that entered my mind as I delved into the past, studying the history of the first Pennsylvania Quakers from the Monthly Meeting Records so painstakingly kept. I was struck by the spirit of kindly courtesy and refinement, by the seriousness of the students. I was lost in reliving the past midst the old trees and the grey stone buildings. One day as I noticed the bulletin board I was struck by an attractive poster. It was an ardent appeal to the youth of America inviting them to join the "Youth Front of Spain." There was a picture of a fascinating young girl, a Spanish nurse of nineteen, Josephine Ramirez, and several others, as well as "the Editor of the Catholic periodical *Cruz y Rayo*."

Somewhat surprised at the manner in which this poster was worded, and wondering why the word "Catholic" should be stressed in a Quaker college, I decided whatever would be of interest to the Swarthmore students ought to be of interest to me. So I hastily packed my bags and was off for Philadelphia where at Lulu Hall a mass meeting was being held.

The street was crowded with young men and women who the minute they entered the building began to display red arm bands or red ribbons; nearly all had a touch of red, and those who did not were asking their neighbors to share and divide. The hall was crowded, the balcony was packed. As I bought my ticket I was followed by an usher and asked, "Where do you come from?" I truthfully replied, "Swarthmore." She took my ticket, gave me another, and led me to the third row. I had come early. For twenty minutes I studied the audience—the

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finest set of dignified, refined, well-mannered young people I had ever seen. Only one girl near me was giggling. Her two escorts rose, bowed and said, "We're not here for the fun of it or to amuse ourselves. This means business, for, after all, we intend to devote our lives to the cause." And they sought other seats. Here and there was a sprinkling of grey heads; but the middle-aged set was visibly absent. I had come to the melting-pot where Bryn Mawr, Swarthmore and Penn University were well represented, as well as other city organizations.

The chairman, a professor of economics of Pennsylvania University, took the platform. Without any prelude or apology he plunged itno a violent attack denouncing America, announcing that "the dominating classes would have to be done away with before Communist dictatorship could come into power and that then out of Communism would evolve democracy and a classless society such as the Soviet Union maintains." Every time the word "Communist" or "Soviet" was mentioned it seemed as if the audience were primed for these words, for the entire assembly shouted, stamped and applauded.

Henry Hart, author and newspaper man just back from the Loyalist front, gave us a vivid picture of what he claimed Communism was doing for Spain. Ardent, adamant, fanatic, obsessed with the conviction that "the victory of the Spanish people will be *our* victory." Mind you he was an American. He told us that "the Basque country is 96 percent Catholic and 100 percent on the side of the Loyalists and that meant Communists. Catholic priests are on the side of Communism—and this I repeat and insist upon in spite of what Cardinal Dougherty and Cardinal Hayes maintain. . . . They are all wrong." (Here the speaker was interrupted by more shouts—and applause.) "Priests and religious *have not* suffered from the hands of the Communists. The Catholic Church of Spain has recognized Communism, and today the Catholics of Spain work hand in hand with Communism—and the rest of Europe will soon follow."

I have repeated what Henry Hart told us because his audience—a conservative group—knew that the Catholics are conservative and his attack was all the more insidious as it would give these young people an apparently well-founded argument in their favor when their elders decide to call them to task.

Marie Sammarro, a married woman of twenty-three, informed us that "all Spanish intellectualists have placed themselves on the side of Communism," for "we prefer to be widows of heroes than to be wives of cowards—we prefer to die on our feet than live on our knees." She told us how Spanish women had taken charge of the orphanages, but she omitted to tell us why this was necessary, nor did she or any of that group ever mention their predecessors—the nuns who had devoted their lives to this and the cause of nursing.

Her husband, Luis Sammarro, a wounded battalion commander, was virulent in his attack upon the Nationalists and explained that "our best friend today is Soviet Russia. In my country, Communists and Socialists have formed but one united front." Here there was wild applause—the audience seemed to feel it was something very personal that mattered even to them, that Russia should have become so useful in Spain!

This well-planned lecture was to be graced by the presence of a minister who we were informed represented the right-thinking clergy of Philadelphia. Not knowing any of the non-Catholic clergy of that benign Quaker City, I waited anxiously to hear his opinion. The gentleman was fully a half hour late. But when he hustled on to the platform he apologized and said that with heart and soul he backed everything that had been told us and gave to it God's blessing. This was the nearest thing to blasphemy I've ever heard. Here was a minister taking upon himself the responsibility of representing his fellow colleagues and giving his ecclesiastical sanction to the tirade of hatred, the litany of lies, including the denunciation of our own America. Having seconded everything that was said, the gentleman who had been introduced to us as the Reverend J. A. MacCullum, and who seemed to be a general favorite, retired to the background.

After over three and a half hours of every kind of evidence heaped on us to prove that Communism was right and just and an accepted factor by all Spaniards, especially the Catholics, lay and clerical, there was an interruption and the treasurer of the group asked for donations to be sent to the Communists of Spain—to help the cause. There was no mention of food or clothing or medical aid—we were asked to *help the Communists of Spain!*

Every boy and girl in that huge assembly pulled out dollar bills—some even handed five or ten dollars to ushers who were kept busy scurrying up the aisles to the platform. The collection was opened by a demure young girl, who certainly looked as if she would seem more at home with a governess or chaperone. She stood there facing us, trembling with emotion as she announced that Swarthmore College was giving $320, from the students and faculty. "Pennsylvania University sent in a check, the Academy of Fine Arts, the City Committee of the Communist Party, the American League against War, the Young People's Socialist League of Philadelphia, etc.

When I left the money had not stopped pouring in. During the World War I had seen people give, and give till it hurt—but today when money is so scarce I was astonished to see it given so readily. All that evening and for many nights what I saw and heard haunted me. I felt like a doubting Thomas disbelieving what my eyes had seen, what my ears had heard.

A few days later in the *Catholic Digest* for April I read what Kathleen Norris thinks of the youth of America in an article called "Expressing Themselves." Kathleen Norris feels that "these boys and girls of ours who chatter so glibly of Communism, who are so sure that every other country in the world is smarter than their own, are simply undisciplined children, whose absurdities have been permitted to develop." She claims that "they are restless adolescents, as we were thirty years ago, who love the sound of their own voices."

If Kathleen Norris had been present the night I was at Lulu Hall, she would never have written the above statement. Thirty years is a long time—the world has changed, is changing daily. This youth of ours is being

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led by false prophets. The very men who managed to do away with Christ and erect anti-God and anti-religious museums are inciting rebellion against all religion.

How I wish, as I toss at night and see again those earnest faces, the grim determination of those college youths, that our sheltered arm-chair Catholics might take to heart the appeal of the Pope. Would that they and every priest and nun of America might have been present that evening, to hear and see what I heard and saw. Perhaps then they would begin here and now a crusade of prayer before it is too late—instead of constantly saying, "But why bother?" Let us take our place in the front line of intellectual and moral trenches, and not blind our eyes or close our ears to the fact that the youth of today are supporting, not stoning, false prophets; for, to them, the doctrines loosely known as Communism have virtually the emotional force of a religion. They have become obsessed with its spirit. It permeates their thoughts. It prevails in their lives. We must combat this new heresy now threatening America.

When America's youth, coming from the homes of our educated and well-to-do classes, are grimly determined that there shall and must be a radical change of our social system, it is time to open our eyes and ears. Let us at least try to understand the reasons why thousands of young men and young women instinctively rise to their feet every time a Spanish Communist is presented to them, welcoming them as heroes of a valiant cause. Let us try to bring home the fact that since the Church is universal, the foe attacking her in far-off Spain is our foe, and that right here within our very homes the enemy is being entrenched because we are disbelieving. Let us open our eyes instead of closing them; let us listen instead of turning away.

Spain's Sacrifice

(Processional hymn to be sung by Father Finn's chorus of one thousand voices made up of volunteers from many religious and civic singing societies and choirs during the Pageant of Spain's Sacrifice at the Mass Meeting to be held under the auspices of the American Committee for Spanish Relief, in Madison Square Garden, Wednesday, May 19, at 8:30 p.m.)

When Jesus Christ came,
Mankind for to save,
Heathendom ruled in shame,
And our Spain was a grave.

Ave! Ave! Ave! Jesus Christ!
Ave! Ave! Jesus Christ save our Spain!

All dead were our hopes,
And our souls knew no love—
When Christ like a flame
Rushed from heaven above.

Ave! Ave! Ave! Jesus Christ!
Ave! Ave! Jesus Christ save our Spain!

Jesus Christ sent Saint James
Our Spain for to save,
And Our Lord's blessed words
Called Spain from the grave.

Ave! Ave! Ave! Great Saint James!
Ave! Ave! Saint James pray for Spain!

Then all through our Spain,
Christian hearth-fires burned,
And the children of Spain
To Jesus Christ turned.

Ave! Ave! Ave! Jesus Christ!
Ave! Ave! Christ blessed our Spain!

And Mary, sweet Virgin,
Dear Mother, of Spain,
In the peace of our hearts,
Forgot her sharp pain.

Ave! Ave! Ave! Maria!
Ave! Ave! O Mary reigned in Spain!

But Islam, with horses,
And lances, and swords,
Swept over the water,
Swept Spain with its hordes.

Ave! Ave! Ave! Jesus Christ!
Ave! Ave! God punished Spain.

And the Crescent arose,
And the Cross was pulled down,
And the men of the desert
Seized Spain's Christian crown.

Ave! Ave! Ave! Holy Cross!
Ave! Ave! Spain was nailed to the Cross.

But the Cid Compeador,
And the Knights of the Sword,
Rode down from the North
On the Infidel horde.

Ave! Ave! Ave! Saints of Spain!
Ave! Ave! Spanish saints fought for Spain!

Long raged the grim war,
Over Spain's blood-drenched earth,
But the Cross was restored,
And we won back our mirth.

Ave! Ave! Ave! Jesus Christ!
Ave! Ave! Jesus Christ saved our Spain!

But our hearts then waxed cold,
And our souls weary grew,
And our Knights worshiped Gold,
And our Saints were too few.

Ave! Ave! Ave! Jesus Christ!
Ave! Ave! God punished Spain!

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Till Avila gave
The great Daughter of Love,
Teresa of Jesus,
Our Spain for to save!

Ave! Ave! Ave! Teresa!
Ave! Ave! Teresa pray for Spain!

And Saint John of the Cross,
Who climbed Mount Carmel,
Counting all things a loss,
Could he gain Love's sweet spell.

Ave! Ave! Ave! Saints of Spain!
Ave! Ave! Spanish saints prayed for Spain!

And Ignatius Loyola,
Drew his sword at Mary's shrine,
And he marched forth from Spain,
Waging God's war divine.

Ave! Ave! Ave! Saints of Spain!
Ave! Ave! Spanish saints fought for Spain!

Now again over Spain,
Hangs the Hammer of Hell,
And the Sickle of the Bolshevik,
And the Anarch's evil spell.

Ave! Ave! Ave! Jesus Christ!
Ave! Ave! God scourges Spain!

And the blood of Christ's Church,
Streams from millions of hearts,
'Mid the flames of Spain's torments,
Spain's glory departs.

Ave! Ave! Ave! Jesus Christ!
Ave! Ave! Jesus Christ save our Spain!

O Christians! O Christians!
Wherever you may be,
We Christians of Spain,
O Christians, cry to thee!

Ave! Ave! Ave! Jesus Christ!
Ave! Ave! O God we submit!

O Christians, O Christians,
O Christians, share our pride!
We gave you the Cross,
And we are crucified!

Ave! Ave! Ave! Holy Cross!
Ave! Ave! Holy Cross accept our Spain!

MICHAEL WILLIAMS.

Communications

A PASTOR READS THE COMMONWEAL

Cherry Valley, N. Y.

TO the Editor: As a country pastor I know that my confrères, who read THE COMMONWEAL, read every issue through and through, including the book reviews. Though a dozen magazines enter my home, it is THE COMMONWEAL I always await with impatience. The question then is: "What is there in THE COMMONWEAL that makes it so attractive to the country pastor?"

In the first place, the variety of subjects that are discussed or touched upon, both practical and theoretical. Every issue is a living human document. The currents and cross-currents of modern thought, the color of modern life in all its changes, the fullness of life as it ought to be expressed by individuals and society, all these find room in THE COMMONWEAL. It discusses art and philosophy, politics and economics, European problems and American; a whole series of subjects which interest, stir and educate the busy man of this day.

Again, the variety of writers. Among them we find Europeans and Americans, clergymen and laymen, Catholics, Protestants and Jews, conservatives and liberals, poets and the day's realists. This universal phase of authorities in THE COMMOWEAL is indispensable to every educated American. The only way we may become tolerant of those who disagree with us, tolerant in heart as well as conduct, is to learn how opinions and convictions, poles apart from our own, have been generated and nourished in the minds and hearts of other people. I believe that this aspect of THE COMMONWEAL is appreciated by the country pastor more than by any other men. One of the main tasks of a country pastor is to teach by word and example that though we may differ very sharply on many issues, especially on religion, the convictions of other people must always remain sacred to us. Born into, and reared in this atmosphere, it gives me no end of pleasure to see it repeated and emphasized over and over again in THE COMMONWEAL.

If there is anything in THE COMMONWEAL that impresses the casual reader, it is the unfailing respect for opponents in controversies. It seems to be taken for granted that truth can be elicited sooner and to a better end by patient explanation and enlightenment rather than by angry epithets or rude innuendoes. Ignorance is irritable and suspicious; intelligence marshals facts and reasons. A classic example of how a controversy should be conducted is the article, "Degradation of Democracy," by Michael Williams (April 9, 1937). A firm conviction, a broad knowledge of sources, a self-abandoning willingness to have Truth win her own victories, a heartfelt respect for an opponent, all these admirable qualities speak to the heart of every manly American. This article should be placed in every school-room, where young people are preparing for the struggle of life, and on the library desks of many impatient religious leaders.

Priests are necessarily interested in every effort being made to either strengthen the religious convictions of men

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or to remove unwarranted prejudices. The Holy Father is calling upon laymen to interest themselves in this work through Catholic Action. The term "Catholic Action" may be new; but the layman's share in it is as old as the Catholic Church. Saint Justin Martyr and Tertullian were laymen. Origen, Saint Augustine, Saint Ambrose and John Damascene brought to the priesthood characters and convictions that were formed during their life as laymen. Can we conceive of a Lacordaire without a Chateaubriand? And has not the religious spirit in France been reawakened by men like Bloy, Maritain, Gilson, even Verlaine, to mention only a few? What about England? Everybody knows at least the works of Hilaire Belloc, Chesterton and Dawson. In Poland, during its dark nineteenth century, both religion and western civilization were defended and strengthened by laymen: Mickiewicz, Slowacki, Krasinski, Sienkiewicz and Wyspianski. The Church is always vigorous, wherever laymen interest themselves in the spreading of Catholic culture in all its ramifications. It seems to me that the editors and writers of THE COMMONWEAL are not only serving religion now, this day, but are preparing forces which will be of indispensable service to it in the near future. This is strikingly exemplified by George N. Shuster's "The Catholic Spirit in America." This volume, enlightening as it is today, will grow in importance in the next and future generations. It will become not only a documentary evidence of the past, but a yard-stick of the progress Catholics will be making in the future. That this volume is not found on the shelves of every educated Catholic in this country, is no credit either to our Catholicity or to our intelligence. Can a country pastor, concerned as he is every day with the future of his young people, miss this important service of THE COMMOWEAL?

In conclusion, those of us, who gave at least some thought to the nineteenth and twentieth centuries, are aware of the fact that while priests of necessity had to spend most of their time in teaching dogma and moral principles, in the administration of the sacraments and in retrieving the weak, the laymen disclosed to an admiring world the fulness of Catholic life as it existed in the Middle Ages, and of the civilizing and cultural possibilities that lie untapped in the heart of Catholicism. This work, I believe, is being continued by our COMMONWEAL.

REV. FRANCIS J. GOSTOSMKI.

"INTRUSIVE LAYMEN"

Stanford University, Calif.

TO the Editor: Father Edward F. Brophy's letter in the April 23 issue is probably right on the specific issue in question, that of lay trusteeship. But his furious strictures on the whole subject of clergy versus laity are not a particularly charitable display. As laymen, we humbly accept his list of edifying activities and attitudes which laymen might pursue more profitably than interfering with clerical management of church temporalities; adding, however, this *quid pro quo:* the recognition on the part of certain pastors that there exists here and there a highly disedifying kind of clerical snobbery, which is not calculated to improve the situation.

It has been my good fortune, in the past and present, to live in parishes administered by pastors who handled their temporalities so efficiently and selflessly that no layman (especially those of us who know as well as Father Brophy does what the doctrinal difference is between cleric and layman) would think of intruding. Perhaps it is not so in Father Brophy's parish; I merely suggest that where lay intrusion has asserted itself, it may not have been so much in the interest of financial efficiency as in a psychological reaction to an overconsciousness on the part of some of the priests of the worm-like status of the laity in the pews.

Father Brophy's reference to history is unfortunate. Whatever the nature of the specific instances in American history, there have been some rather long stretches of Church history wherein clerical management of property left something to be desired. I accept, with Father Brophy, the dictum of the Church that lay control would not have been a solution, but I suggest that he complete his appeal to history by some reading in Saint Bernard, Saint Catherine of Siena, et al., for the source of some lay musings. Perhaps he will concede that clerical-lay equality may be canonical in respect to the virtue of humility.

ALBERT J. LYND.

PUTTING HUMANITY BEFORE PROFITS

Cambridge, Mass.

TO the Editor: Within the last few weeks the president of the General Motors Corporation has issued to its stockholders a statement which he entitles, "The Story of the General Motors Strike." In the course of it he remarks that "over 125,000 workers opposed to the movement suffered loss of income for many weeks amounting in the aggregate to tens of millions of dollars." To that remark he adds this comment: "And what is thus lost can never be regained."

The significance of that comment, obvious though it is, can hardly be exaggerated. But in contemplating it one would do well to recall that many of those who will most eagerly emphasize its truth will be those who during the last few years have talked of the costs of the depression chiefly in terms of the amounts of government expenditures and rarely in terms of loss of human happiness or well-being.

Even losses in material wealth they have considered primarily in relation to the sums expended by government agencies. Yet the extent even of merely material losses is indicated neither by governmental appropriations nor by the wages of some thousands of workers in the course of a few weeks in the automotive industry. It is more nearly represented by the losses of millions of workers through involuntary idleness extending over many years.

That unless the existing industrial order is reformed those losses will continue, even "captains of industry" do not deny when they talk among themselves. That more of them will begin to put humanity before "profits"—in that lies our most immediate hope for peace and a decent prosperity.

M. R. COPITHORNE.

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Seven Days' Survey

The Church.—At the twenty-sixth annual meeting of the Catholic Press Association of the United States, to be held at Rochester, N. Y., May 20-22, the first official National Catholic Press Exhibit will take place. * * * One of the first public acts of Most Reverend John C. Cody, new Bishop of Victoria, B. C., was to officiate in the chapel of St. Joseph's Hospital at Compline of the day sung by the Collegium Gregorianum, a chapter of the League of the Divine Office. The Victoria chapter of the League, which was organized by the Benedictine monks of St. John's Abbey of Collegeville, Minn., to promote the recital of the Divine Office by the laity, is the first to include Matins in its daily observances. * * * At a convocation of the students and faculty of Bradley College of Peoria, Ill., Reverend John A. O'Brien, Director of the Newman Foundation of the University of Illinois, spoke of "the disproportion of the economic means of life" as the "basic cause of the malady of strikes afflicting the nation today. In spite of all wishful pleading for industrial peace, there is little likelihood of abiding peace until labor gets a fairer share of the products of their toil." * * * With the baptism of 125 converts, May 2, the number of conversions ascribed to Reverend Joseph F. Eckert, S.V.D., of Chicago reached 2,400. One of the families converted was that of the nephew of Booker T. Washington, noted American Negro leader. * * * Dr. Edgar Schmiedeler, O.S.B., Family Life Director of the N.C.W.C. Social Action Department, told the Cleveland Diocesan Family Life Conference that Maternity Guilds, which help defray expenses incidental to childbirth and spread Catholic teachings on marriage, are "a very real need today," and should "be put to a test on a vast scale without further hesitation and delay." * * * Gratification is widespread in Ireland over a letter of the German bishops under the leadership of Cardinal Bertram of Breslau, urging upon the Holy Father the early canonization of Blessed Oliver Plunkett (1629-1681), martyr, Primate of Ireland. * * * Cardinal Verdier of Paris has ordered an investigation of the writings of Madame Leseur (1866-1914) in connection with a beatification process. These devotional writings have been translated into ten or more languages.

The Nation.—Prospects for a compromise report on the President's Court Reform Bill, now being discussed in executive session of the Senate Judiciary Committee were heightened by the deflection of three members. With Senator Logan, administration supporter, "intimating" a compromise, Senator Burke, opposition leader, suggested that the compromise proposal of Senator Hatch "would have a real chance for favorable consideration," should the administration retreat from its fixed position. * * * In face of the President's statement that an unemployment census was not needed, the Senate Committee on Commerce voted to hold hearings on a bill with this end in view. * * * Moving to take antiques off the free-entry list, the Treasury Department declared that 75 percent of those imported—a total in value of over $6,000,000—were fakes. * * * En route to Texan fishing waters, President Roosevelt was tumultuously welcomed in New Orleans, erstwhile stronghold of the late Huey P. Long. All was quiet on the political front in a state which only several years ago was bitterly revolting against the President. * * * The federal suit against the Mellon Aluminum Company, under the anti-trust law, was halted temporarily by Federal Judge R. M. Gibson of Pittsburgh on a court order, granting an injunction to the company. * * * Deaf to economy pleas, the House passed the War Department Appropriation Bill, carrying $25,037,598 in excess of the previous year's expenditures. * * * Rapid action in Congress brought the Neutrality Bill up for presidential signature. Mr. Roosevelt signed it while afloat on the Gulf of Mexico and issued proclamations immediately carrying some of its terms into effect. * * * May Day, originally picked by the American Federation of Labor for an eight-hour work day demonstration and later selected by radical organizations, was observed throughout the world by large parades and rallies but with little or no disturbance of the peace. * * * "Wipe Fascism off the face of the earth," Earl Browder, Communist candidate for President, urged a New York mass meeting. He called for the creation in America of "a people's front." * * * Congressional advocates of economy gained strength in their move to cut one-third from the $1,500,000 relief outlay asked by the President. Meanwhile it was evident that the latter and the various congressional committees intend to use every means to keep appropriations down to Budget Bureau figures. * * * Representative Cannon of Wisconsin proposed a congressional inquiry into alleged monopolistic practises in professional baseball. * * * A veto of the administration's Sugar Control Bill was threatened should a House subcommittee's changes be made in it. * * * There are 218 ships, more than 80 in excess of the 1936 figure, being built in American shipyards, the American Bureau of Shipping reported.

The Wide World.—Spain's Civil War was in progress along the Basque front. Troops commanded by General Mola and supported by a powerful fleet of airplanes advanced close to Bilbao. Several towns were destroyed, including Guernica, the "holy city" of Basque tradition. The defenders maintained that German bombers had wantonly destroyed the town and fired on the fleeing population, killing hundreds of women and children. Spokesmen for General Franco maintained, however, that Guernica had been set on fire by Anarchist bands. A suggestion was made that the matter be investigated by a commission of inquiry. While Basque troops occupied defensive positions outside Bilbao, the attacking armies

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were compelled to halt in order to fortify their positions. President Aguirre requested British and French authorities to evacuate the women and children of the city. Nearly 3,000 youngsters were transported to places of refuge, and plans were being made to care for still other thousands. From Portuguese sources came news of a widespread rising in Spain itself against the war. It was said that powerful groups were behind an effort to compel both sides to make peace. * * * On May Day, Chancellor Adolf Hitler addressed a large audience on the subject of the Catholic Church. He said in part: "I will not permit the authority of the German people to be attacked in any way or from any quarter. This refers to the Churches, too. As long as they concern themselves with their religious proglems alone the State does not concern itself with them. But if they, through any measures such as, for example, letters, encyclicals, and so forth, try to usurp rights which belong to the State, we shall reduce them to the recognized spiritual activities of caring for souls." But the German bishops firmly reiterated their determination to struggle for religious schools. * * * London's bus drivers went on strike, tying up 26,000 drivers and conductors. It was expected that the trouble would last until after the coronation. Meanwhile Mrs. Wallis Simpson was given a decree of "absolute and irrevocable" divorce, and there were rumors that the wedding would take place on May 31. Momentarily the news made the coronation activities take second place. * * * Despite predictions to the contrary, Premier Hayashi, of Japan, declared that he would not dissolve the Parliament elected on May 4 and hostile to his government. * * * Much attention was paid to the Austro-Hungarian conference at Budapest, in which President Miklas and Chancellor Schuschnigg conferred with Admiral Horthy. It was felt that this might be an important step toward the establishment of a Danubian agreement offsetting in a measure the Berlin-Rome accord.

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Neutrality Legislation.—On April 29, the Pittman-McReynolds bill (cf. THE COMMONWEAL for March 5, 1937) was passed by both Houses of Congress following an energetic debate between Senator Nye, his friends, and the enemies of the so-called "mandatory legislation" which had formed the core of the original Pittman bill. The principal argument concerned the powers conferred upon the President. He may now decide when a state of war exists, and when it is expedient that the government sell munitions subject to cash payment and delivery on foreign vessels exclusively. He may also extend the "cash and carry" principle to foodstuffs and other goods, may veto travel by Americans on ships which are the property of neutral powers, and may regulate the raising of relief funds to prevent moneys being collected to aid one or the other side in the conflict. Senator Vandenberg believed that the law as written would impose quite intolerable burdens upon the President, and would render the nation peculiarly subject to entangling events. Senator Nye held out for the original Pittman bill. Senator Borah, while critical, insisted that the legislation was "discretionary" and that everything would depend upon the circumstances existing at the time of the declaration of war. The measure was rushed to the Moffett, U. S. destroyer off Port Arkansas, Texas, on which President Roosevelt and his party were staying. It was signed a few minutes before midnight, thus permitting no lapse of time during which the temporary neutrality laws passed to cover the Spanish conflict would have been void. Mr. Roosevelt then proclaimed an embargo on war goods (munitions, etc., of various types) which might be sought by purchasers for either Spanish government.

Looking to November.—One of the most important elections this autumn will be that for the Mayor of the City of New York. Forces, which have threatened to be irreconcilable, have been sparring for the past several months and a "show-down" on candidates has only slowly approached. Mayor La Guardia, an enrolled Republican, elected in 1933 on a Fusion ticket, has maintained silence on his candidacy. He is now considered more Democratic than Fusionist for he has been more consistently a supporter of the national administration. Although party lines have been weakened, paradoxically the city's campaign promises to be the hardest fought in many years. Republicans, lacking a candidate of their own, have been vociferous in their objections to name the Mayor as their candidate. Meanwhile it is almost a certainty that he will be the nominee of the American Labor party. Confused as is the situation on the Mayor's side of the picture, it is more so on that of the opposition. In the latter Tammany Hall's indecision in naming a Democratic candidate, not helped by Democratic Chairman Farley's aloofness from the problem, is due to its leadership problem. The present leader, James J. Dooling, who suffered a stroke last summer and has resorted to various maneuvers to retain the reins during a long and recently ended absence from the city, consulted during the week with lieutenants. He indicated that he might resign if he could have a deciding voice in naming his successor. Democratic leaders in Brooklyn and the Bronx have boomed candidates but have practically agreed the nominee should come from Manhattan. Grover A. Whalen, most prominently mentioned, withdrew himself from the race by an announcement that he intended to devote himself for the next several years solely to the New York World's Fair for 1939, of which he is president. His runner-up, Supreme Court Justice Jeremiah T. Mahoney, immediately gained strength. The latter's chances for election, political leaders assert, were boosted by his fight, even if unsuccessful, against American participation in last year's Olympic Games in Germany.

Irish Democracy.—The draft of the proposed Constitution which contemplates the independence of the Irish Free State and eventually of all of Ireland, announced by Eamon de Valera, April 30, is a remarkable exposition of political theory. It "is frankly based on the democratic principle." "The State recognizes the family as the natural primary and fundamental unit group of society and as a moral institution possessing inalienable and im-

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prescriptible rights antecedent and superior to all positive law." It is also a concrete plan for a functional democracy in which the members of the House are elected by proportional representation and the Senate is divided among appointees of the President and those elected by the three universities, by education and the professions, agriculture and fisheries, commerce and industry, labor, public administration and social service. The President himself is elected by a universal ballot. He has wide powers including the summoning or dissolution of the House, or Dail, and the referring of bills to the Supreme Court. President, Dail and Senate must concur on legislation and a majority of the Senate and one-third of the Dail may call for a popular referendum on a bill where they deem it advisable. Constitutional amendments must be submitted to a popular referendum. Although the Roman Catholic Church is recognized as "the guardian of the faith professed by the great majority of the citizens," other religions are recognized, no state religion or state endowment of religion is permitted, and freedom of conscience is guaranteed. The proposed Constitution was most vigorously attacked for its handling of the Ulster question, its assumption that it would one day apply to a united Ireland. It was also severely criticized for Article 1, which reads, "The Irish nation hereby affirms its inalienable, indefeasible and sovereign right to choose its own form of government, to determine its relations with other nations and to develop its life, political, economic and cultural, in accordance with its own genius and traditions." The Irish press commented unfavorably on the extent of presidential powers provided, which are expected to fall to Mr. De Valera for the first seven years, and noted its resemblance to the charter now in force. Little British government opposition was expected.

Another Art Gift to the Public.—Shortly after Mr. Mellon announced that he was establishing a national art gallery to house a magnificent collection of paintings for the public benefit, another similar gift was announced. Mr. Jules S. Bache, prominent banker, has made 814 Fifth Avenue a museum. He is undoubtedly one of the most successful modern amateurs of the art, and has gathered together so many masterpieces of each school that the very catalogue reads like the cream of the history of art. Yet there are only seventy canvases, of which Raphael's portrait of Giuliano de Medici is the supreme treasure. This masterpiece came to the United States only through the rarest good fortune, and for it Mr. Bache is said to have paid $600,000. Some of the paintings have an interesting history. Thus there is a Watteau —"The French Comedians"—which Voltaire presented to Frederick the Great and which the exiled Wilhelm II sold for what it would bring. Among the other beautiful things are these: Sir Joshua Reynolds's "Nancy Parsons," Rembrandt's "Christ with a Pilgrim Staff," Botticelli's "'Coronation of the Virgin" and Frans Hals's "Claes Duyst van Voorhout." There are several Bellinis, three Rembrandts and two Memlings. The fact that this is to be housed as a private collection recalls the struggle that has been in progress between would-be donors of art and the Metropolitan Museum. This has refused to accept bequests which bear the proviso that the art given is to be kept together in separate rooms. As a result, New York has at least three private museums: Mr. Morgan's, Mr. Frick's, and now Mr. Bache's.

Pulitzer Prize Awards.—The Pulitzer Prize Committee was as normal as a slice of corn-pone and honored a group of writers upon whom the mantle of popular election had already fallen. A novel? Margaret Mitchell's "Gone with the Wind," of course. No other recent fiction success could be mentioned in the same breath. Many have doubted its stature as a work of art, and remarked fairly openly that such a book cannot possibly last. But so much literary appeal cannot be all wrong, and one is inclined to remember Walter Pater's tribute to a very similar tale—Hugo's "Les Miserables." Broadway applauded the award to George S. Kaufman and Moss Hart for "You Can't Take It with You," which has amused many thousands. Although Van Wyck Brooks's "The Flowering of New England" is only by courtesy an historical work, everybody has roundly applauded its selection. It is a new and immensely rewarding excursion into American letters, distinguished as well for scholarly diligence and originality as for beauty and vividness of presentation. "A Further Range," by the veteran Robert Frost, was acclaimed the best poetry of the year. Allan Nevins is an old hand at winning Pulitzer prizes, and readers will find that his "Hamilton Fish" is standard Nevins output, crisp and dependable. The awards for journalism were significant. There was money for Anne O'Hare McCormick, and for John W. Owens of the Baltimore *Sun*. A gold medal "costing $500" was awarded to the St. Louis *Post-Dispatch* for services rendered in cleaning up an election; and five writers on science were invited to share a prize. Other papers commended were: New York *Daily News*, Providence *Journal and Evening Bulletin*, Cleveland *Press*, and Atlanta *Journal*. It is an unusually interesting list of winners.

Non-Catholic Religious Activities.—The Northern Baptist Convention at Philadelphia, May 20 to 25, will be devoted to the problems confronting the modern church. Dr. Charles R. Arbuckle of Newton Center, Mass., will deliver the keynote address, "The Need of the World for the Christian Church." Topics to be discussed include the Baptist Youth Movement, foreign missions and religious liberty. * * * Episcopalians throughout the world are taking part in an eight-day period of prayer ending May 16 for the intention of church unity on the instance of the presiding American bishop, Right Reverend James DeWolf Perry. Bishop Perry urged his people to pray especially for the success of the two interdenominational conferences that will be held at Oxford and Edinburgh this summer. * * * American relief workers commissioned by the Quakers and other religious groups, sailed for Spain, May 4. In Loyalist Spain this commission will furnish food and clothing for the 250,000 destitute children said to be living in government refugee camps and the 116,000 children under ten years of age still in Ma-

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drid. Contacts will be made with Burgos government officials to supply whatever is needed in that area. Some 30,000 war orphans there are said to be lacking in clothing and medical supplies. The American Friends Service Committee reports that the food shortage in Spain is acute and says, "Our sole interest is to save the lives of some of the innocent victims of this war, and through non-partizan sympathy and good-will to overcome hatred and point the way to reconcilation." * * * The Board of Christian Education of the Methodist Episcopal Church, South, announced that the total assets of Southern Methodist colleges and universities totaled $110,000,000, their indebtedness $5,000,000. Fourteen publications consume 350 carloads of paper and 20 tons of ink a year.

Changes in Times Square.—If a public place could be startled, New York's Times Square was during the week by two unusual events. The first was the closing, by a refusal of License Commissioner Paul Moss to renew licenses, of the numerous notorious burlesque houses which had become an open scandal in the neighborhood. The drive against the houses had been initiated by the Knights of Columbus, with the strong backing of Cardinal Hayes, Archbishop of New York, and concurred in by leaders of other religious denominations. The second event was the unveiling, in a ceremony participated in by 30,000, of a statue to Father Duffy, chaplain of the old Sixty-ninth Infantry. The statue, which consists of a bronze figure of the famous "overseas" priest, in an A.E.F. uniform before a huge granite Celtic Cross, stands at the north end of the Square in a triangular plot of concrete. Joining in speeches praising a great priest and a great soldier were former Governor Alfred E. Smith; Postmaster General James A. Farley, who brought a message from the President; Mayor La Guardia and Borough President Samuel Levy; Monsignor Michael J. Lavelle, representing Cardinal Hayes; Major General William N. Haskell, representing Governor Lehman; and Colonel William J. Donovan, representing the regiment veterans. The two events in the Square, dissimilar in character, were nevertheless related. Father Duffy, who served for many years as the pastor of Holy Cross in West 42nd Street, a stone's throw from the theatrical district, was a consistent foe of the burlesque invasion of the Square, and his successor at Holy Cross, Father McCaffrey, has been in the forefront of the closure move.

* * * *

Strikes Subside.—The most spectacular outburst of the week was the walkout of 3,000 Hollywood technical workers—scenic artists, hairdressers, painters and draftsmen—May 1. They were soon joined by the members of seven other A. F. of L. craft unions and the Screen Actors Guild, a group which numbers 5,600, including the names in lights above the entrances to the nation's movie theatres. At the moment fifty pictures are in production, the peak of the last four years. By May 4, nine of the major studios were surrounded by heavy picket lines and the "stars," who did not fail to get their names in the papers, were reported to be passing through them on the way to work. Hardships like bathing in cold water and self-make-up were reported. A Screen Actors Guild meeting was attended by 2,000 and negotiations have already begun to improve the pay of the free-lance, small-part, "bit" and extra players. To the north in San Francisco, 3,500 workers from 16 luxury hotels went on strike to secure preferential hiring and a five-day week for 150 clerks and office workers, terms accorded to other employees two weeks ago. The 6,000 guests involved began to leave, picket lines were formed and a deadlock ensued. In the Maine shoe strike workers at three of the nineteen plants involved agreed to an election in accordance with the Wagner Act. Hearings on the dispute between the Brotherhood of Railway Clerks and the International Longshoremen's Association opened before a government mediation board with the I.L.A. telling of its determined self-defense against the C.I.O. "or any other radical organization." The general executive board of the International Ladies' Garment Workers Union met in Atlantic City and despite its affiliation with the C.I.O. declared that "the A. F. of L. could and should be the protagonist of all movements to bring the benefits of organization to all the wage earners in the land—whether in mass production or the skilled industries." It roundly condemned the A. F. of L. for standpattism, however. President David Dubinsky warmly praised the C.I.O. for its constructive labor leadership, but the C.I.O.-A. F. of L. issue was expected to split the convention.

"Catholic Radical Alliance."—The *Pittsburgh Catholic,* a Pittsburgh diocesan paper, has announced a new program in response to the exhortations of the Holy Father that "priests stand in the front rank of the fight for decency, justice, Christianity." Following the lead of the *Catholic Worker* and in accordance with the Holy Father's recent encyclical, "Divini Redemptoris," a House of Hospitality will be established "where the poor may be fed, clothed and instructed—not along the lines of organized charity, but in accordance with the Charity of Christ." A Pittsburgh branch of the Association of Catholic Trade Unionists will be founded "to set Catholics working for the common good and to bring the Charity of Christ into the labor arena. This association (not in any sense a rival labor union) will encourage unionization of all Catholic workers in accordance with the mind of the Pope." Bureaus of Catholic Social Information will be organized at the local colleges and the House of Hospitality. The program continues, "We propose to instruct Catholic employers and others, if they will listen to us, in their duties toward labor and the common good. We propose to instruct the rich in their duties toward the poor and to emphasize that their wealth has been loaned them by God, Who will one day ask an accounting of it." Information on Credit Unions, Cooperatives, Farming Communes, the Guild idea and Maternity Guilds will also be gathered and disseminated. Among the leaders of this movement are two parish priests, Reverend Carl P. Hensler, and Reverend Charles Owen Rice, Monsignor George Barry O'Toole of Duquesne University and Reverend Thomas B. Lappan, spiritual director of the Society of St. Vincent de Paul.

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The Play and Screen

Without Warning

WHILE "Without Warning" is far from the best mystery play seen during the last few seasons it is the only one now on the boards, and therefore may very well attract that part of the theatre public which delights in goose-flesh. And though Ralph Spencer Zink's play is slow in starting, when it at last gets under way is has some very pretty thrills indeed, and a most exciting ending. I will not discuss the plot, which is always unfair in a mystery play. It is enough to say that it has to do with the murder of a soldier in an arsenal, and the search for the murderer. The police are not called in, the detective being Colonel Rodgers of the Army Intelligence Corps, who does a very good job indeed, and lands the murderer at the end with a bullet through his heart. The basic idea of the play is ingenious, there are a number of thrilling moments, including a most exciting exhibition of a modified third-degree, and the acting and direction is excellent. The chief defect is an excess of talk and a repetitious insistence on clues and evidence. Of the actors Philip Ober gives a remarkable impersonation of a neurasthenic cashiered army officer, a type of talent which Mr. Ober's appearances in former plays had given no inkling of. Jack Roseleigh is dominant as Colonel Rodgers, Franklyn Fox gives an excellently composed portrait of the harassed Colonel Hackett, Edward Craven and Claire Carlton provide comic relief, and Don Dilloway is an incisive Lieutenant Matthews. In addition John Hayden by his direction synthesizes the actors and the action most skilfully. "Without Warning" after the first act will please all but the most captious mystery addicts, and those will at times be made to sit up. (At the National Theatre.)

Tobias and the Angel

"TOBIAS AND THE ANGEL" is a play by James Bridie, the author of "Storm over Patsy," and is founded on the biblical story of Tobias. Mr. Bridie is of course a modern, and being a modern he is influenced by Shaw. He tells the story with modern embellishments and evidently with his tongue in his cheek. He has a sense of fun, and at times even of a mordant humor, but he lacks in this, as in his former plays, a sense of dramatic form. He wants to say all rather than suggest, and this is a grave defect in the theatre. As a novelist Mr. Bridie might really succeed, but in the theatre he doesn't seem to realize when he has a dramatic moment, or how to point up the dialogue. He is excellent in exposition, but weak in dramatic contrast. "Tobias and the Angel" is the first presentation of the Studio Theatre of the Federal Theatre Project. Its production is chiefly notable for the excellent settings by Samuel Leve. The acting is on the whole amateurish, though the pantomime of Edwin McKenna is decidedly worth while. The play is given at the old Provincetown Theatre, and the fact that this playhouse which once made theatrical history is again open provides the occasion with a sentimental interest. (At the Provincetown Theatre.)

Professor Mamlock

THE DIFFICULTY of making artistically vital current events is apparent in this play by Friedrich Wolf. "Professor Mamlock" deals with the Nazi oppression of the Jews, and though it is written with fervor it seems pale before the reality. Real events must be passed through the screen of time before they are fitted for artistic investiture. Passion and factual truth are certainly present in Herr Wolf's drama, but they are not enough. The artist who insists on being up to the minute is rarely the artist; he is but the chronicler and reporter. The Federal Theatre production of "Professor Mamlock" given by the Jewish Theatre Project has vitality of acting, but little more. The actors are too emotional, and underscore their emotions. They need to understand the virtues of restraint. (At Daly's Theatre.)

GRENVILLE VERNON.

A Star Is Born

THEATRICAL performances and novels about Hollywood have heretofore confined their principal action to caustic description, imaginary or otherwise, of the idiosyncrasies of the old-line producer whose every utterance was "super-colossal": "Once in a Lifetime," et al. "A Star Is Born" changes the procedure and turns the spotlight, glaringly, on the frequently self-endowed cosmic importance of stars and on their worshiping public, but in a manner that is more entertainingly satirical than previous Hollywood "exposes," and, certainly, more human.

The project has variously been regarded in Hollywood as a quasi-official utterance on the subject colloquially known as "crashing Hollywood." Quite evident is the inner-sanctum realism arising from the straightforward picturing of the generally unknown aspects of the rise and fall of Hollywood stellar lights, of the crystallization of the unstifled ambitions of some and the pitfalls that bring an ignominious end to others who ignore the common law of good judgment. The rising of one star and the setting of another in this instance is doubly tragic because the two are wife and husband. Unfortunately, suicide serves for the solution to the problem of the brilliant actor whose career fades as that of the protegée he loved and married blossoms.

David Oliver Selznick, responsible for the production of "The Garden of Allah," "David Copperfield" and similar screen masterpieces, apparently is to be counted on for a treatment and staging of quality. His "Star Is Born" is the first modern story to employ Technicolor. In it Mr. Selznick purposely planned the subordination of color to modern action as a test to determine the place of color within contemporary indoors.

Janet Gaynor finally emerges as a great and personable star from her portrayal of the "extra" girl. Frederic March is excellent as the great screen idol whose reckless dissipation topples him from his lofty perch. While pathetic and cynical in parts, the play by no means lacks comedy contrast, love interest and swift, vigorous action, plot complication and suspension. The supporting cast is large and worthy.

JAMES P. CUNNINGHAM.

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Books

A World His Own

Collected Poems of Edwin Arlington Robinson. New York: The Macmillan Company. $3.00.

APART from every other consideration, the publishers give us here vast bulk for our money, 1,500 pages for $3.00. The "Collected Poems" of 1921 ran to about 600 pages. Reissued in 1929, it had grown to 1,000 pages. Now we get for the first time, except as separate volumes, "The Glory of the Nightingales," "Nicodemus," "Talifer," "Amaranth," "Matthias at the Door" and "King Jasper." It is almost too heavy a weight for the covers to support, but we must be thankful that by the utilization of the old plates its production was made possible at the price. I find it a little amusing to note that the famous misprint in "Reuben Bright," which sent the bereaved butcher "tearing down to" the slaughter-house, and which was regarded by one of the commentators as so characteristic of Robinson, still shows in the slight irregularity of the type where the "to" was removed.

One of the most extraordinary things about Robinson was that roughly about five-sixths of his work was written in middle age, and that the older he grew the more prolific he became. Toward the end there are, indeed, to be observed some signs, though very slight ones, of weariness. He drove himself faster and faster because he had so much to say and knew that he had so little time in which to say it. There was, however, no appreciable falling off, and, in the same way, his early work, though somewhat slighter than that of his maturity, is all one piece with it. In the whole huge volume there is not a single poem that is not distinguished. It stands as the most impressive poetic achievement of America.

And it is all thoroughly American, not the least so in "Tristram" (to my mind its high-water mark) and the other Arthurian poems. In fact, Robinson might almost be described as a Yankee at King Arthur's Court, making some amends for Mark Twain's outrage. For Tristram and Lancelot and Merlin are, apart from the incidental settings, one with the characters so closely observed and analyzed in "Tilbury Town." Even "Captain Craig," though in actuality an eccentric English Jew named Alfred H. Louis, becomes a New Englander by interpretation, and blood brother to Mr. Flood and Isaac and Archibald.

What Robinson left us is a statement of American life and culture in terms of his own exceedingly high intellectual distinction. It is not the America of the business world and the baseball field, but for that every reason it all the more needed to be exhibited. For his was a vision of the ideal that is always in danger of being forgotten. Robinson created for us a picture of his world as it really is, or ought to be, despite all appearances to the contrary. It is one of the marks of the great creative writer that he should make the world anew. This is what Shakespeare did, what Dickens did, what Scott did, what Balzac did—reveal a world which does not, except partially, exist in fact, but which we can lose sight of only to our cost. Robinson was a novelist as well as a poet.

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In one of his sonnets he tells of visiting the almost unchanged room in which a friend had died, and seeing him sitting in his chair, "as laconic and as lean as when he lived, and as cadaverous." The apparition smiles and says:

"I was not here until you came;
And I shall not be here when you are gone."

But the things that have lived in Robinson's mind are not destined, I believe, to vanish like ghosts into thin air. They remain our permanent possession. For this is not only his world but a beautifully sardonic commentary on our own.

JOHN KENNETH MERTON.

Almost Convincing

Why Was Lincoln Murdered?, by Otto Eisenchimel. Boston: Little, Brown and Company. $3.50.

IN THE belief that historians and biographers of Lincoln, like contemporary journalists, have failed to interpret evidence which would answer the question why Lincoln was murdered, Mr. Eisenchimel, a distinguished chemist of Chicago, has written this lengthy volume to solve the matter. He lists the following interesting and provocative questions: Why did General Grant break his published engagement to appear at Ford's Theatre with the Lincoln party on the fated night of April 14, 1865? Why was Lincoln's alleged request for a bodyguard denied by Secretary Stanton? Why was the President's bodyguard, and especially the somewhat disreputable Policeman Parker, so lax in not preventing Booth's access to the stall and never punished for this neglect of duty? Why was there a delay in announcing the name of the assassin which so increased the difficulties of pursuit and enabled him to cross into Southern Maryland and thereafter over the Potomac and Rappahannock as far as Garrett's farm on the road to Richmond—the old underground railway long traveled by spies, dealers in contraband and Confederate mail-runners? Why were the telegraph lines out of order? Who hampered the pursuit of Booth by causing all maner of confusion? Why was Booth so unnecessarily killed instead of being brought back to Washington to stand trial? Here is the setting for the fascinating detective story which Dr. Eisenchimel narrates in challenging diction and vivid picture and which he bases upon a laborious study of all available secondary and primary material. He is more prosecutor than judge, and he leaves dark shadows on some reputations. Yet he does not answer his own questions. He has raised doubts, and he leaves these unsettled in the minds of his interested readers.

It is a book of value, a contribution to Lincolniana and to the study of men and methods in Reconstruction Days. Poor Stanton and the Black Republicans are left badly in need of special pleaders if such can be found. The account of the manhunt is thrilling. The pathetic story of the high-minded Dr. Mudd is related with deserved sympathy, as are the proceedings against the unfortunate Mrs. Surratt, condemned to death by a military tribunal on the slightest evidence and sacrificed most ignobly by Stanton, if not by Andrew Johnson. Those who were convicted, rightly and wrongly, were barbarously treated; and Dry Tortugas could not have been made more cruel. John Surratt's "escape" to Canada and into the Papal Zouaves—where a fellow-soldier informed upon him for a promised reward which Stanton had revoked—gained time for him and a fair trial by a civil court. Some who abetted Booth's escape were left unmolested, but they were inconspicuous Confederate sympathizers in Southern Maryland. There is considerable irrelevant material in the chapters indicating that victory had not been wanted in the East in 1861-1862 and later not in the West. A reader must be on guard. Yet one wonders if some professional historian could write as reasonable a volume on a problem in chemistry.

RICHARD J. PURCELL.

Chinese Antiquities

The Birth of China, by H. G. Creel. New York: Reynal and Hitchcock. A John Day Book. $3.75.

THIS volume is divided into three books and has a selected Bibliography, an Index, and pages of what are euphemistically called Notes. To judge from the statements upon the paper cover, the persons who wrote these paragraphs really thought that a new chapter in world-understanding of China had been opened. Frankly it would be a great day for the world if this could be true, but on reading through the 395 pages it is found that 140 are devoted to the Shang dynasty (1766 to 1154) which many scholars still call the Yin, and 176 pages are devoted to the Chou dynasty—1122 to 255 B. C.

Apparently excavations have been conducted at certain sites in China and certain Shang Oracles Bones have been discovered—and these have been translated by those in charge of the excavations, from which confirmation comes of the old plan of divination practised in ancient China, in dealing with spirits and ancestors who were supposed to aid the family still left upon the earth. There is a weak place in the argument in favor of trusting translation from bones, bamboo and stones, as it is well known that Chinese, Indians and other Asiatics are past-masters in faking anything a westerner wants. But even accepting as absolutely reliable the claims of those who excavated An Yang and translated the writing on the bones, the question remains are the claims made in this volume really so remarkable.

In the Notes, Dr. Creel gives in all 160 references, of which 111 are from Dr. Legge's translation of the Chinese classics, with eleven others from the I-li of John Steele and eleven from Gunnar Anderson. Thus 133 out of 160 references are not from the bones, bamboo or stones, carved with Chinese characters. Everyone knows that Dr. Legge's translation of Chinese classics has been before the public since 1895, while Max Muller's "Sacred Books of the East" used Legge's translations in 1899 to complete that issue under the auspices of the Clarendon Press of Oxford. Thus these references are more than thirty years old. Again Columbia University Press in 1911 issued "The Ancient History of China to the End of the Chow Dynasty," which deals with the Shang and

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also with the Chou dynasties in six chapters within which, on pages 83, 102, 103, 118, Dr. Hirth discusses divination by tortoise shells and oracles.

It seems that Dr. Creel's scholarship is being harmed by the publishers and advertisers who are under the impression that the exalted phraseology of Hollywood filmdom is equally useful in presenting a scholar's effort. Dr. Creel's forthcoming volume, "Studies in Early Chinese Culture," has from all accounts placed him in a position which no flattery can increase or criticism harm. This volume is a plain historical contribution of considerable excellence and much sustained argument that opens gracefully a new avenue of enquiry, which it is to be hoped the author will supplement by another volume in which it is suggested he might compare the modern excavatory results with previous Chinese works such as that huge collection of historical extracts known as "The I-Shi" published in 1670, so that research may continually enlighten the western world on the ancient history of China.

BOYD-CARPENTER.

A Farm Girl

The Stone Field, by Martha Ostenso. New York: Dodd, Mead and Company. $2.50.

IN "THE WATERS UNDER THE EARTH" Miss Ostenso gave evidence of more than usual talent. Her present book confirms her as one of our better American novelists of the day. It is the simple, human story of Jobina Porte—"Jo," a girl who was born on a small, Western "brush" farm and whose love for the soil became one of the dominating forces in her life. The Porte farm was, at one time, part of the vast tract of land owned by the Hilyards, who, in spite of their rapidly vanishing wealth, are still the proud country "quality." Old Ashbrooke Hilyard, the squire of Sky Valley Farm, possessed a typical pioneer love for his timberland in the region of Fallen Star Lake. To him its preservation was a trust, a symbol of primitive beauty to be perpetuated for the inspiration of those who came after him. But circumstances and the "march of progress" changed all of this, first the summer resorts and then the lumber camps. After Ashbrooke's death his son, Leonard, tried to carry on the old traditions but it was an up-grade struggle.

It is Jo's misfortune that she falls in love with Roy Hilyard, Leonard's eldest son, and permits her love to shape the course of her life. This romance and Jo's indomitable spirit, which, in accepting life's realities, claims its own peculiar victory in the end, forms the poignant story of "The Stone Field."

The novel itself is set against a moving and colorful background. It portrays vividly the struggle with the soil, with all its prospects of drama, of anxiety and defeat, of pride and accomplishment. Every page is permeated with a wholesome, earthy tang. In its exemplification of the return to the soil theme, the novel transcends any one family or locality and takes on a national significance. Furthermore, it is beautifully written. Such characters as old Ashbrooke Hilyard, Ernest Porte, Jo's father, the erratic Phineas Baggott and his pack of wild dogs, the

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Toufangs, the Torkelsons and the Vandermeyers, all tenant farmers of the region, are eloquent tributes to the author's power of deft characterization. "The Stone Field" reaches into the past and takes on a particular significance in view of the virtual disintegration of the present. It is one of the finer novels of the season and stands far above the "run-of-the-mill" variety.

EDWARD J. CLARKE.

Reason and Faith

Mind and the Mystery, The Catholic Explanation, by C. J. Eustace. New York: Longmans, Green and Company. $2.50.

A CONSIDERABLE portion of the reading public manifest an eagerness and desire to familiarize themselves with the principles of Catholic philosophy. Many, however, find the writings of leading Catholic philosophers too highly specialized, too technical or simply too difficult. A book like Mr. Eustace's "Mind and Mystery," which "does not pretend to be anything other than a popular exposition," should, therefore, meet with wide approval and a hearty welcome as a valuable addition to the volume of excellent Catholic books issuing from the press today.

Although the author describes himself as "a lay student . . . who makes no pretence to be either a philosopher or a theologian," he nevertheless gives ample evidence of first-hand knowledge of the writings of Saint Thomas and a broad acquaintance with the best that has been written on his subject by the leading Catholic philosophers and theologians of the day. Moreover, he succeeds in saying in plain and clear language many profound truths. He states principles and makes pertinent reflections on the importance of applying them to problems of the present. Only a carping critic would single out occasional inaccuracies of expression in such a book as this. The remarkable thing is that the author has been able to say such complicated things with such simplicity without either lapsing into platitude or falsifying the doctrine he expounds.

The general purport of the work is to set forth the reasoned and reasonable outlook of an intelligent Catholic on the dignity, value, scope and use of the human intelligence and to show how man, the rational animal, in his efforts to realize his definition by using his reason to the full, is led by the grace of God to the knowledge of mystery, first in an analogical manner through metaphysics, then in a supernatural manner by Revelation and faith and finally through the Gift of Wisdom in prayer and contemplation.

This book deserves the attention of all who are interested in finding a reliable presentation of Catholic thought on the question of reason and faith and on the value of the intellectual life both in itself and as a means to the sanctification of the soul. The excellent selection of some fifty works (which the author found "essential or of inspirational value" in the preparation of his study) given in the bibliography will be found most helpful to those who desire to do further reading on this subject.

GERALD B. PHELAN.

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The Phantom Marshal

Marshal Ney, A Dual Life, by Legette Blythe. New York: Stackpole Sons. $3.50.

AGAIN Marshal Ney strides through the pages of history. The question whether the "bravest of the brave" and a Carolina school teacher, Peter Stuart Ney, are the same person is brought to the fore. Although not settled in this interesting biography it adds another link to support the claim of a dual life. Legette Blythe, a descendant from a pupil of the famous teacher, has brought to light many new and interesting facts which he has fully documented. These facts are the testimony of different handwriting experts. Mr. Blythe makes no claim to solving the mystery, but gives to the readers of Napoleonic history a masterly sketch of the man who sustained Napoleon's glory on the battlefield. There is a promise of a final answer in the Introduction by Frank P. Graham, president of the University of North Carolina. He relates that a shorthand manuscript by Peter Ney has come to light and is now being translated by Richard F. Little, himself a school teacher of North Carolina.

Love of the Land

The Gentleman of the Party, by A. G. Street. New York: E. P. Dutton and Company. $2.50.

FOR FORTY years George Simmons plods faithfully and efficiently about his menial tasks on the Sutton Manor Farm he deeply loves. The only problem of his extremely uneventful existence is to provide for his growing family. When the farm serves as a British army encampment the drab but tranquil life of the community is badly dislocated. In his serene last years the place is restored for farming. Mr. Street is at his best describing in minute detail agricultural processes like sheep-shearing and cow-herding, but at times his style is as awkward as the untutored farm hands that people many of his pages. And except for a love of the land the book is almost completely without any positive spiritual dynamic.

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